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EPISTLES,

THE  
SECOND  
Volume:

Containing two  
DECADS.

By  
JOSEPH HALL.

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TO THE SAME MOST  
GRATIOVS PA-  
TRONAGE  
OF  
THE HIGH AND MIGHTY  
PRINCE,  
HENRIE,  
PRINCE  
OF GREAT BRITAIN:  
HIS  
HIGHNESSES

*Vnworthy seruant, humbly prostrates  
himselfe, and his second labor,*

*With  
Continuall Apprecations of  
all Happinesse.*

TO THE  
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EPIST. I.

To M<sup>r</sup>. Smith, and M<sup>r</sup>. Rob.  
*Ring-leaders of the late separation ;*  
at AMSTERDAM.

EP. I. *Setting foorth their iniurie done to  
the Church , the iniustice of their  
cause , and fearefulnesse of their of-  
fence. Censuring and advising them.*

**W** Ee heare of your  
separation , and  
mourn ; yet not so  
much for you, as  
for your wrong :  
you could not doe  
a greater iniurie to your mother ,  
B than

than to flee from her. Say she were poore, ragged, weake; say she were deformed; yet she is not infectious: Or if shee were, yet shee is yours. This were cause enough for you, to lament her, to pray for her, to labor for her redresse, not to auoid her: This vnnaturalnesse is shamefull; and more hainous in you, who are reported not parties in this euill, but authors. Your flight is not so much, as your mis-guidance. Plead not: this fault is past excuse: If wee all should follow you, this were the way of a Church (as you plead) imperfect, to make no Church; and of a remedy, to make a disease. Still the fruit of our charitie to you, is besides our grieve, pitie. Your zeale of truth hath mis-led you, and you others: A zeale, if honest, yet blind-folded, and led by selfe-will: Oh

that

that you loued Peace, but halfe so well as Truth : then, this breach had neuer beene : and you that are yet brethren, had beene still companions. *Goe out of Babylon*, you say ; The voice not of Schisme, but of holinesse. Know you where you are ? Looke about you, I beseech you, looke behinde you ; and see if wee haue not left it vpon our backs. She her selte feeles, and sees that shee is abandoned : and complaines to all the world, that wee haue not onely forsaken, but spoiled her ; and yet you say, *Come out of Babylon*. And except you will be willingly blinde ; you may see the heaps of her altars, the ashes of her Idols, the ruines of her monuments, the condemnation of her errours, the reuenge of her abominations. And are wee yet in *Babylon* ? Is *Babylon* yet amongst vs ?

Where are the maine buildings of that accursed Citie ; those high and proud Towers of their vniuersal Hierarchy , infallible iudgement, dispensation with lawes of G O D, and sins of men ; disposition of Kingdomes, deposition of Princes , parting stakes with God in our conuersion, through freedome of will ; in our saluation, through the merit of our workes ? Where are those rotten heapes (rotten, not through age, but corruption ) of transubstantiating of bread, adoring of Images, multitude of Sacraments, power of indulgences , necessitie of confessions, profit of pilgrimages, constrained and approued ignorance, vnknown deuotions ? Where are those deepe vaults (if not mines) of Penances and Purgatories, & whatsoever hath beene deuised by those

Pope-

Popelings, whether profitable or glorious, against the Lord, and his Christ? Are they not all rased, and buried in the dust? Hath not the maiestie of her gods, like as was done to *Mythra*, and *Serapis*, beene long agoe offered to the publike laughter of the vulgar? What is this but to goe, yea to run (if not to fly) out of *Babylon*? But (as euery man is an hearty Patron of his owne actions, and it is a desperate cause that hath no plea) you allege our consorting in Ceremonies, and say still wee tarry in the suburbs: Grant that these were as ill, as an enemy can make them, or can pretend them: You are deceiued, if you thinke the walles of *Babylon* stand vpon Ceremonies. Substantiall errors are both her foundation, and frame. These rituall obseruations

are not so much as Tile and Reed, rather like to some Fane vpon the rooffe; for ornament, more than vse: Not parts of the building, but not-necessary appendances. If you take them otherwise, you wrong the Church; if thus, and yet depart, you wrong it and your selfe: As if you would haue perswaded righteous Lot, not to stay in *Zoar*, because it was so neere *Sodome*. I feare, if you had seen the mony-changers in the Temple, how euer you would haue praid, or taught there: Christ did it, not forsaking the place, but scourging the offenders; And this is the valour of Christian teachers, to oppose abuses, not to run away from them: Where shall you not thus finde *Babylon*? Would you haue run from *Genewa*, because of her wasers? Or from *Corinth*, for her disordered

loue-



loue-feasts ? Either run out of the  
 world, or your flight is in vaine. If  
 experience of change teach you  
 not, that you shall finde your *Baby-*  
*lon* euery where, returne not. Com-  
 pare the place you haue left, with  
 that you haue chosen; let not feare  
 of seeming to repent ouer-soone,  
 make you partiall. Lo, there a com-  
 mon harbour of all opinions, of all  
 heresies ; if not a mixture : Heere  
 you drew in the free and cleere  
 aire of the Gospel, without that o-  
 dious composition of *Iudaisme*, *Aria-*  
*nisme*, *Anabaptisme* : There you liue in  
 the stench of these and more. You  
 are vnworthy of pitie, if you will  
 approoue your miserie. Say if you  
 can, that the Church of *England* (if  
 shee were not yours) is not an hea-  
 uen, to *Amsterdam*. How is it then,  
 that our gnats are harder to swal-

low , than their camels ? and that  
whiles all Christendome magnifies  
our happinesse and applauds it ;  
your handfull alone, so detests our  
enormities , that you despise our  
graces ? See whether in this you  
make not God a loser. The thanke  
of all his fauors is lost, because you  
want more: and in the meane time,  
who gaines by this sequestration,  
but *Rome* and *Hell* ? How doe they  
insult in this aduantage , that our  
mothers owne children condemne  
her for vncleane, that wee are daily  
weakned by our diuisions, that the  
rude multitude hath so palpable a  
motiue to distrust vs ? Sure, you in-  
tended it not : but, if you had beene  
their hired Agent , you could not  
haue done our enemies greater ser-  
uice. The GOD of heauen open  
your eies, that you may see the vn-  
iustice

iustice of that zeale which hath transported you ; and turne your heart to an indeuour of al Christian satisfaction : Otherwise your soules shall finde too late, that it had been a thousand times better to swallow a Ceremonie, thã to rend a Church: yea, that euen whoredomes and murders shal abide an easier answer than separation.

I haue done, if onely I haue aduised you of that fearful threatning of the wise man : *The eie that mocketh his father, and despises the gouernment of his mother, the rauens of the riuer shall picke it out, and the yoong Eagles eat it.*

( \* \* )

To

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To S<sup>r</sup>. Andrew Asteley.

E P. II. *A Discourse of our due preparation for death, and the meanes to sweeten it to vs.*

**S**INCE I saw you, I saw my father die : how boldly and merrily did hee passe thorow the gates of death, as if they had had no terror, but much pleasure ! Oh that I could as easily imitate, as not forget him ! We know we must tread the same way ; How happy, if with the same minde ? Our life as it giues way to death, so must make way for it : It will be, tho we will not : it will not

be

be happy, without our will, without our preparation. It is the best and longest lesson, to learne how to die; and of surest vse: which alone if we take not out, it were better, not to haue liued. Oh vaine studies of men, how to walke thorow *Rome* streets all day in the shade; how to square circles, how to salue vp the celestiall motions, how to correct miswritten copies, to fetch vp olde words from forgetfulnesse, and a thousand other like points of idle skill; whiles the maine care of life and death is neglected! There is an arte of this, infallible, eternall, both in truth, and vse: for tho the means be diuers, yet the last act is still the same, and the disposition of the soule need not be other: it is all one whether a feuer bring it, or a sword; wherein yet, after long profession

of

of other sciences I am still ( why should I shame to confesse ? ) a learner ; and shall be ( I hope ) whilst I am : yet it shal not repent vs, as diligent scholars repeat their parts vnto ech other, to be more perfect ; so mutually to recall some of our rules of well dying : The first whereof is a conscionable life : The next, a right apprehension of life, and death : I tread in the beaten path , doe you follow mee. To liue holily is the way to die safely ; happily : If death be terrible , yet innocence is bolde, and will neither feare it selfe, nor let vs feare ; where contrariwise wickednesse is cowardly , and can not abide either any glimpse of light, or shew of danger. Hope doth not more draw our eyes forward , than conscience turnes them backward, and forces vs to looke behinde vs ;

affrighting

affrighting vs euen with our past euils. Besides the paine of death, euery sinne is a new tury to torment the soule, and make it loth to part. How can it chuse, when it sees on the one side, what euill it hath done, on the other, what euill it must suffer? It was a cleare heart (what els could doe it?) that gaue so bolde a forehead to that holy Bishop, who durst on his death bed professe, I haue so liued, as I neither feare to die, nor shame to liue. What care wee when wee be found, if well doing? what care wee how suddenly, when our preparation is perpetuall? what care we how violently, when so many inward friends (such are our good actions) giue vs secret comfort? There is no good Steward, but is glad of his Audit; his strait accounts desire nothing more than



than a discharge : only the doubtfull and vntrusting feares his reckoning. Neither only doth the want of integritie make vs timorous , but of wisdom, in that our ignorance can not equally value , either the life which wee leaue , or the death wee expect. Wee haue long conuersed with this life, and yet are vnacquainted : how should wee then know that death we neuer saw ? or that life which followes that death ?

These cottages haue beene ruinous , and wee haue not thought of their fall : our way hath been deepe, and we haue not looked for our rest.

Shew mee euer any man that knew what life was, and was loth to leaue it ? I will shew you a prisoner that would dwell in his Gaole, a slaue that likes to be chained to his Gallie : what is there heere, but darke-

nesse

nesse of ignorance, discomfort of e-  
uents, impotency of body, vexati-  
on of conscience, distemper of pas-  
sions, complaint of estate, teares and  
sense of euill, hopes and doubts of  
good, ambitious rackings, couetous  
toiles, enuious vnderminings, irke-  
some disappointments, wearie sa-  
tieties, restless desires, and manie  
worlds of discontentments in this  
one? What woonder is it that wee  
would liue? we laugh at their choice  
that are in loue with the deformed;  
And what a face is this we dote vp-  
on? See if sinnes, and cares, and  
crosses, haue not (like a filthy mor-  
phew) ouerspread it, and made it  
loathsome to all iudicious eyes. I  
maruell then, that any wise men  
could be other but Stoicks, & could  
haue any conceit of life, but con-  
temptuous; not more for the mise-

rie

rie of it, while it lasteth, than for the not lasting : we may loue it, we can not holde it ; What a shadow of a smoake, what a dreame of a shadow is this, we affect? Wise *Salomon* sayes there is a time to be borne, and a time to die : you doe not heare him say , a time to liue. What is more fitting than time? yet life is not long enough to be worthie the title of time. Death borders vpon our birth, and our cradle stands in our graue. We lament the losse of our parents : how soone shall our sonnes bewaile ours? Loe, I that write this, and you that reade it ; how long are we here? It were well , if the world were as our tent , yea as our Inne ; if not to lodge , yet to bait in : but now it is only our thorow-faire , one generation passeth , another commeth ; none stayeth. If this earth were a

C

paradise,

paradise, and this which we call our life were sweet as the ioyes about, yet how should this sicklenesse of it coole our delight? Grant it absolute; who can esteeme a vanishing pleasure? How much more now, when the drammes of our hony are lost in pounds of gall; when our contentments are as farre from sinceritie as continuance? Yet the true apprehension of life (tho ioynd with contempt) is not enough to settle vs., if either we be ignorant of death, or ill perswaded: for if life haue not woorth enough to allure vs, yet death hath horror enough to affright vs. He that would die cheerfully, must know death his friend: what is hee but the faithfull officer of our Maker, who euer smiles or frownes with his Master? neither can either shew or nourish enmitie,

where

where God fauors : when he comes fiercely , and pulles a man by the throat , and summons him to hell , who can but tremble ? The messenger is terrible , but the message worse : hence haue risen the miserable despaires , and furious rauing of the ill conscience ; that findes no peace within , lesse without. But when hee comes sweetly , not as an executioner , but as a guide to glorie , and profers his seruice , & shewes our happinesse , and opens the dore to our heauen ; how worthy is hee of entertainment ? how worthy of gratulation ? But his salutation is painfull , if courteous ; what then ? The Physitian heales vs , not without paine ; and yet we reward him. It is vnthankfulnesse to complaine , where the answer of profit is excessive. Death paineth : how long ?

how much ? with what proportion to the sequell of ioy ? O death, if thy pangues be grieuous, yet thy rest is sweet. The constant expectation that hath possessed that rest, hath already swallowed those pangs, and makes the Christian at once wholly dead to his paine, wholly aliue to his glory. The soule hath not leasure to care for hir suffering, that beholds hir crowne ; which if she were inioined to fetch thorow the flames of hell, her faith would not sticke at the condition.

Thus in brieft, he that liues Christianly, shall die boldly ; hee that findes his life short and miserable, shall die willingly ; he that knowes death, and foresees glory, shall die cheerefully and desirously.



TO M. SAMVEL BURTON,  
Archdeacon of Gloucester.

EP. III. *A Discourse of the triall and choice  
of the True Religion.*



*Sir: This Discourse inioyned  
by you, I send to your censure,  
to your disposing; but to the  
use of others. Vpon your  
charge I haue written it for the Wauering:  
If it seeme worthy, communicate it; els, it is  
but a dash of your pen. I feare only the bre-  
uitie: a Volume were too little for this Sub-  
iect. It is not more yours, than the Author.  
Farewell.*

**W**E do not more affect varie-  
tie in all other things, than

we abhorre it in Religion. Euen those which haue held the greatest falshoods, holde that there is but one truth. I neuer read of more than one Heretike, that held all Heresies true; neither did his opinion seeme more incredible, than the relation of it. God can neither be multiplied, nor Christ diuided: if his coat might be parted, his body was intire. For that then all sides challenge Truth, and but one can possesse it; let vs see who haue found it, who inioy it.

There are not many Religions that strue for it, tho many opinions. Euery heresie, albee fundamentall, makes not a religion. We say not, The Religion of *Arrians*, *Nestorians*, *Sabellians*, *Macedonians*, but The Sect or Heresie. No opinion challenges this name in our vsuall

speech,



speech, (for I discusse not the propriety) but that which arising from many differences, hath settled it self in the world, vpon her owne principles, not without an vniuersall diuision: Such may soone bee counted: Tho it is true, there are by so much too many, as there are more than one. Five religions then there are by this rule, vpon earth; which stand in competition for truth, *Jewish, Turkish, Greekish, Popish, Reformed*; whereof each pleads for it selfe, with disgrace of the other. The plaine Reader doubts, how he may sit Iudge, in so high a plea: GOD hath put this person vpon him; while hee chargeth him to trie the spirits; to retaine the good, reiect the euil: If still he plead with *Moses*, insufficiency; let him but attend, God shall decide the case in his si-

lence, without difficulty. The Iew hath little to say for himselſe, but impudent denials of our Chriſt, of their Prophecies : whoſe very reſuſall of him, more ſtrongly prooves him the true Meſſias : neither could he be iuſtified to be that Sauour, if they reiected him not : ſince the Prophets foreſaw, and foretold, not their repelling of him onely, but their reuiling. If there were no more arguments, God hath ſo mightilie confuted them from heauen, by the voice of his iudgement, that all the world hiſſeth at their conuiction. Loe, their very finne is capitallie written in their deſolation, & contempt. One of their owne late Doctours ſeriously expoſtulates in a relenting Letter to another of his fellow Rabbins, what might bee the cauſe of ſo long and deſperate a ru-

ine

ine of their *Israel* ; and comparing their former captiuities with their former finnes, argues (and yet fears to conclude) that this continuing punishment, must needs be sent for some sinne so much greater than Idolatrie, oppression, Sabbath-breaking ; by how much this plague is more grieuous than all the other: Which, his feare tells him (and hee may belecue it) can be no other, but the murder, and refusal of their true Messias. Let now all the Doctours of those obstinate Synagogues, answer this doubt of their owne objecting : But how past al contradiction is the ancient witnesse of all the holy Prophets, answered and confirmed by their euents ? whose foresayings verified in all particular issues, are more than demonstratiue. No Art can describe a thing past,  
with

with more exactnesse, than they did  
 this Christ to come. What circum-  
 stance is there, that hath not his  
 prediction? Haue they not fore-  
 written, who should be his mother;  
 A Virgin: Of what tribe; of *Juda*:  
 Of what house; of *Dauid*: What  
 place; *Bethleem*: What time; when  
 the scepter should be taken from *Ju-  
 da*: Or after sixtie nine weekes;  
 What name; *Iesus, Immanuel*: What  
 habitation; *Nazareth*: What har-  
 binger; *Iohn*, the second *Elias*: What  
 his businesse; to preach, saue, deli-  
 uer: What entertainment; reiecti-  
 on: What death; the Crosse: What  
 maner; piercing the body, not  
 breaking the bones: What compa-  
 nie; amidst two wicked ones:  
 Where; at *Ierusalem*: Where abouts;  
 without the Gates: With what  
 words; of imploration: What  
 draught;

draught; of vinegar and gall : Who was his Traitor, and with what successe ? If all the Synagogues of the Circumcision , all the gates of Hell, can obscure these evidences, let me be a profelyte. My labour heerein is so much lesse, as there is lesse danger of Iudaisme. Our Church is well rid of that accursed nation , whom yet *Rome* harbors, and, in a fashion, graces ; whiles in stead of spitting at, or that their *Neapolitan* correction whereof *Gratian* speakes ; the Pope solemnly receiues at their hands, that Bible which they at once approue, and ouerthrow. But would G O D there were no more *Jewes* than appeare. Euen in this sense also hee is a *Jew* , that is one within : plainly , whose heart doth not sincerely confesse his Redeemer. Tho a Christian *Jew* , is no other than an

Atheist ;

Atheist ; and theretore must bee scourged else-where. The *Iew* thus answered : The *Turke* stands out for his *Mahomet*, that coufening *Arabian*, whose religion (if it deserue that name) stands vpon nothing but rude ignorance, and palpable imposture. Yet loe heere a subtile Diuell , in a grosse religion : For when hee saw that he could not by single twists of Heresie pull downe the well-built wals of the Church ; he winds them all vp in one Cable, to see if his cord of so many folds might happily preuaile : raising vp wicked *Mahumet*, to denie with *Sabellius* the distinction of persons, with *Arrius* Christs diuinitie, with *Macedonius* the Deitie of the Holy Ghost, with *Sergius* two wils in Christ, with *Marcion* Christs suffering : And these policies seconded with violence , how haue they  
wasted

wasted Christendome ? O damnable mixture; miserably succesfull ! which yet could not haue been, but that it meets with sottish clients, and sooths vp nature, and debarres both all knowledge, and contradiction. What is their *Alcoran*, but a fardell of foolish impossibilities ? Whosoeuer shall heare mee relate the Stories of Angell *Adriels* death, *Seraphuels* trumpet, *Gabriels* bridge, *Harroth* and *Marroths* hanging, the moones descending into *Mahumets* sleeue, the Litter, wherein hee saw God carried by eight Angels, their ridiculous and swinish Paradise, and thousands of the same bran ; would say, that *Mahomet* hoped to meet either with beasts, or mad men. Besides these barbarous fictions, behold their lawes, full of licence, full of impiety : In which, reuenge is encouraged,

encouraged, multitude of wīues allowed, theft tolerated ; & the frame of their opinions such, as well bewraies their whole religion to bee but the mungrell issue of an *Asian*, *Jew*, *Nestorian*, and *Arabian*. : Ammonster of many seeds, and all accursed ; In both which regards, nature herselfe, in whose brest God hath written his royall Law ( tho in part, by her defaced ) hath light enough to condemne a *Turke*, as the worst *Pagan*. Let no man looke for further disproofe. These follies, a wise Christian wil scorne to confute, and scarce vouchsafe to laugh at.

The *Greekish Church* ( so the *Russes* terme themselves ) put in the next claim : but with no better successe : whose infinite Clergy affords not a man that daigne either reason or account of their own

doctrine.



doctrine. These are the basest dregs of all Christians, so wee favourable terme them; tho they perhaps in more simplicitie than wilfulnesse, will admit none of all the other Christian world to their font, but those, who in a solemn renunciation spit at, and abiure their former God, Religion, Baptisme: yet peradventure wee might more iustlie terme them *Nicollatans*, for that obscure Saint (if a Saint; if honest) by an vnequall diuision, findes more homage from them than his master. These are as ignorant as Turks, as idolatrous as Heathens, as obstinate as Iewes, and more superstitious than Papists. To speake ingenuously from that I haue heard and read; if the worst of the Romish religion, and the best of the Moscovitish be compared, the choice will be

be

be hard whether should be lesse ill. I labour the lesse in all these, whose remotenesse and absurditie secure vs from infection, and whose onelie name is their confutation. I descend to that maine riual of Truth, which creeps into our bosome, and is not lesse neere than subtle, the religion (if not rather the faction) of Papism; whose plea is importunate, and so much more dangerous, as it carries fairer probabilitie. Since then of all Religions the Christian obtineth, let vs see of those that are called Christian, which should command assent and profession. Euery religion beares in hir lineaments the image of hir parent: the true Religion therefore is spirituall, and looks like God in hir puritie: all false religions are carnall, and carrie the face of Nature, their mother, and of him

whose

whose illusion begot them, Satan. In summe, Nature neuer conceiued any which did not fauour her, nor the Spirit any which did not op- pugn her. Let this then be the Ly- dian stone of this triall; we need no more. Whether Religion soeuer doth more plausibly content Na- ture, is false; whether giues more sincere glory to God, is his Trueth. Lay aside preiudice: Whither I be- seech you tendeth all Popery, but to make Nature either vainly proud, or carelessly wanton? What can more aduance her pride, than to tell her, that she hath in her own hands freedome enough of will (with a little preuention) to prepare herselfe to her iustification; that shee hath (whereof to reioyce) some-what, which shee hath not receiued; that if God please but to vnfetter her,

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ſhe can walke alone? She is insolent enough of her ſelfe; this flattery is enough to make her mad of conceit. After this; That if God will but beare halfe the charges by his cooperation, ſhe may vndertake to merit her owne glory, and braue God in the prooffe of his moſt accurate iudgement; to fulfill the whole royall law; and that from the ſuperfluitie of her owne ſatisfactions ſhe may be abundantly beneficiall to her neighbors; that naturally without faith a man may do ſome good works; that we may reſoſe confidence in our merits. Neither is our good only by this flattery extolled, but our ill alſo diminifhed: our euils are our finnes; ſome of them (they ſay) are in their nature veniall, and not worthy of death; more, that our originall ſinne, is but the

want

want of our first iustice; no guilt of our first-fathers offence, no inherent ill disposition; and, that by Baptismall water is taken away what-euer hath the nature of sinne; that a meere man (let mee not wrong S. Peters successor in so terming him) hath power to remit both punishment and sinne, past and future; that many haue suffered more than their sinnes haue required; that the sufferings of the saints added to Christs passions, make vp the treasure of the Church, that spirituall Eschequer; whereof their Bishop must keepe the key, and make his friends. In all these the gaine of Nature (who sees not) is Gods losse: all her brauery is toll'n from aboue: besides those other direct derogations from him; that his Scriptures are not sufficient; that their origi-

nall fountaines are corrupted, and the streames run cleerer; that there is a multitude (if a finite number) of Mediatours. Turne your eyes now to vs, and see contrarily how wee abase Nature, how wee knead hir in the dust; spoiling hir of hir proud ragges, loading hir with reproches; and giuing glorie to him that sayes he will not giue it to another: whiles wee teach, that wee neither haue good, nor can do good of our selues; that wee are not sicke or fettered, but dead in our sinne; that we can not moue to good, more than we are moued; that our best actions are faulty, our satisfactions debts, our deserts damnation; that all our merit is his mercy that saues vs; that euery of our sinnes is deadly, euery of our natures originally depraued, and corrupted; that no water can

intirely

intirely wash away the filthinesse of our concupiscence ; that none but the blood of him that was God, can cleanse vs ; that all our possible sufferings are below our offences ; that Gods written Word is all-sufficient to informe vs, to make vs both wise and perfect ; that Christs mediation is more than sufficient to saue vs, his sufferings to redeeme vs, his obedience to enrich vs. You haue scene how Papistry makes Nature proud ; now see how it makes hir lawlesse and wanton : while it teacheth (yet this one , not so vniuersally) that Christ died effectually for all ; that in true contrition an expresse purpose of new life is not necessary ; that wicked men are true members of the Church ; that a leaud miscreant or infidell in the businesse of the Altar partakes of the true body and

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blood

blood of Christ, yea (which a shame to tell) a brute creature ; that men may saue the labour of searching, for that it is both easie and safe (with that Catholike Collier) to beleue with the Church, at a venture : more than so, that deuotion is the seed of ignorance ; that there is infallibility annexed to a particular place and person ; that the bare act of the Sacraments conferres grace without faith ; that the meere signe of the Crosse made by a Iew or Infidell, is of force to driue away diuels ; that the sacrifice of the Masse in the very worke wrought, auailles to obtaine pardon of our sinnes, not in our life only, but when we lie trying in Purgatorie ; that wee need not pray in faith to be heard, or in vnderstanding ; that almes giuen merit heauen, dispose to iustification, satisfie God

for



for sinne; that abstinence from some meats & drinks is meritorious; that Indulgences may be granted to dispense with all the penance of sinnes afterward to be committed; that these by a living man may be applied to the dead; that one man may deliuer anothers soule out of his purging torments: and therefore, that hee who wants not either money, or friends, need not feare the smart of his sinnes. O religion sweet to the wealthy, to the needy desperate! Who will now care henceforth how sound his deuotions be, how leaud his life, how hainous his sinnes, that knowes these refuges? On the contrary, we curbe Nature, we restraints, wee discourage, wee threaten hir, teaching hir not to rest in implicit faiths, or generall intentions, or externall actions of pietie,

or presumptuous dispensations of men : but to strue vnto sincere faith, without which wee haue no part in Christ, in his Church, no benefit by Sacraments, prayers, fastings, beneficences : to set the hart on worke in al our deuotions, without which the hand & tongue are but hypocrites : to set the hands on worke in good actions , without which the presuming heart is but an hypocrite : to expect no pardon for sinne before we commit it, and from Christ alone when we haue committed it, and to repent before we expect it : to hope for no chaffering , no ransome of our soules from below , no contrary change of estate after dissolution : that life is the time of mercy , death of retribution. Now let me appeale to your soule, and to the iudgement of all the world , whether of these

two religions is framed to the humor of nature: yea let me but know what action Popery requires of any of hir followers, which a meere Naturalist hath not done, can not do? See how I haue chosen to beat them with that rod wherwith they thinke we haue so often smarted: for what cauill hath beene more ordinary against vs, than this of ease and libertie, yea licence giuen and taken by our religion? together with the vpbraidings of their owne strict and rigorous austerenesse? Where are our penall works, our fastings, scourges, haire-cloth, weary pilgrimages, blushing confessions, solemn vowes of willing beggery and perpetuall continency? To do them right, we yeeld; in all the hard works of will-worship they goe beyond vs: but (lest they should insult in the victorie)

rie) not so much as the Priests of Baall went beyond them. I see their whips : shew mee their kniues. Where did euer zealous Romanist lance and carue his flesh in deuotion? The Baalites did it, and yet neuer the wiser, neuer the holier. Either therefore this zeale in works of their owne deuising makes them not better than we, or it makes the Baalites better than they : let them take their chdce. Alas, these difficulties are but a colour to auoid greater : No, no, to worke our stubburne wills to subiection, to draw this vntoward flesh to a sincere cheerefulnesse in Gods seruice : to reach vnto a sound beleefe in the Lord Iesus, to pray with a true hart, without distraction, without distrust, without mis-conceit : to keep the heart in continuall awe of God:

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These are the hard tasks of a Christian, worthy of our sweat, worthy of our reioycing: all which that Babylonish religion shifteth off with a carelesse fashionablenesse, as if it had not to do with the soule. Giue vs obedience: let them take sacrifice. Do you yet look for more euidence? looke into particulars, and satisfie your selfe in Gods decision, as *Optatus* aduised of olde. Since the goods of our father are in question, whether should wee goe but to his Will and Testament? My soule beare the danger of this bold assertion: If we erre, we erre with Christ and his Apostles. In a word, against all staggering, our Sauours rule is sure and eternall: *If any man will doe my Fathers will, he shall know of the doctrine whether it be of God.*

To





To M<sup>r</sup>. Edmund Sleigh.

EP. IV. *A discourse of the hardnesse of Christianity, and the abundant recompense in the pleasures and commodities of that profession.*



Ow hard a thing is it (deare vncle) to bee a Christian ! Perhaps others are lesse dull, and more quiet; more waxen to the impressions of grace, and lesse troublesome to themselves. I accuse none, but whom I know, and whom I dare, my selfe. Euen easie busineses are hard to the weake : let others boast;

boast ; I must complaine. To keepe our station is hard, harder to moue forward : One while I scarce restrain my vnruely desires, from euill ; oſter, can finde no luſt to good. My hart will either be vaine, or ſullen : when I am wrought with much ſweat to deteſt ſinne, and diſtaſte the world ; yet who ſhall raiſe vp this droſſe of mine to a ſpirituall ioy ? Sometimes I purpoſe well ; and if thoſe thoghts (not mine) begin to liſt mee vp from my earth ; loe, hee that rules in the aire, ſtoopes vpon me with powerfull tentations, or the world pulſ me downe with a ſweet violence ; ſo as I know not whether I bee forced, or perſwaded to yeeld. I finde much weakneſſe in my ſelfe, but more trechery. How willing am I to be deceiued ! How loth to bee altered ! Good duties ſeeme harſh, and can  
hardly



hardly escape the repulse, or delay of excuses; and not without much strife grow to any relish of pleasure, and when they are at best, cannot avoid the mixture of many infirmities: which do at once disquiet, and discourage the minde, not suffering it to rest in what it would have done, and could not. And if after many sighs, and teares, I have attained to doe well, and resolve better; yet this good estate is far from constant, and easily inclining to change. And whiles I strive, in spite of my naturall sicklenesse, to hold my own with some progresse, and gaine; what difficulty doe I finde, what opposition? O GOD, what aduersaries hast thou provided for vs weak men! what incoun-  
ters! Malicious and subtle spirits, an alluring world, a serpentine and  
stubborne

stubborne nature: Force and fraud  
doe their worst to vs; sometimes  
because they are spirituall enemies,  
I see them not, and complaine to  
feelee them too late: Other-whiles  
my spirituall eies see them with a-  
mazement, and I (like a cowardly  
Israelite) am ready to flee, & plead  
their measure, for my feare: Who is  
able to stand before the sons of *A-  
nak*? Some other times I stand still,  
and (as I can) weakly resist; but am  
foyled with indignation, & shame:  
Then againe I rise vp, not without  
bashfulnesse and scorne: and with  
more hearty resistance preuaile, and  
triumph: when ere long surprised  
with a sudden & vnwarned assault,  
I am carried away captiue, whither  
I would not: and mourning for my  
discomfiture, study for a feeble re-  
uenge: My quarrell is good, but

my

my strength maintaines it not : It is now long ere I can recouer this ouerthrow, and finde my selfe whole of these wounds. Beside suggestions, crosses fall heauy, and worke no small distemper in a minde faint and vnsetled, whose law is such, that the more I grow the more I beare; and not seldome, when God giues me respite, I afflict my selfe : either my feare faineth euils, or my vnruelie passions raise tumults within me, which breed much trouble, whether in satisfying or supressing : not to speake, that sinne is attended, besides vnquietnesse, with terror.

Now you say, Alas Christianitie is hard : I grant it; but gainfull and happy. I contemne the difficultie, when I respect the aduantage. The greatest labours that haue answerable requitals, are lesse than the least

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that haue no regard, Belecue mee, when I looke to the reward, I would not haue the worke easier. It is a good Master whom we serue, who not only payes, but giues; not after the proportion of our earnings, but of his owne mercy. If euery paine that we suffer were a death, and euery crosse an hell, wee haue amends enough. It were iniurious to complaine of the measure, when we acknowledge the recompense. Away with these weake dislikes: tho I should buy it dearer, I would be a Christian. Any thing may make me out of loue with my selfe; nothing with my profession: I were vnworthy of this fauour, if I could repent to haue endured: herein alone I am safe, herein I am blessed. I may be all other things, and yet with that dying Emperour complaine, with

my

my last breath, *That I am no whit the better*: let me be a Christian, I am privileged from miseries; hell can not touch me; death can not hurt me. No euill can arrest mee while I am vnder the protection of him, which ouer-rules all good and euill: yea, so soone as it touches me, it turnes good; and being sent and suborned by my spirituall aduersaries to betray me, now in an happy change it fights for mee, and is driuen rather to rebell, than wrong mee. It is a bolde and strange word: No price could buy of mee the gaine of my sinnes: That, which while I repented, I would haue expiated with blood; now after my repentance I forgoe not for a world; the fruit of hauing sinned, (if not rather, of hauing repented.) Besides my freedom, how large is my possession?

All good things are mine, to challenge, to inoy. I can not looke beyond my owne, nor besides it; and the things that I can not see, I dare claime no lesse. The heauen that roles so gloriously aboue my head is mine, by this right: yea those celestiall spirits, the better part of that high creation, watch me in my bed, guard me in my wayes, shelter me in my dangers, comfort me in my troubles, and are ready to receiue that soule which they haue kept.

What speake I of creatures? The God of spirits is mine, & by a sweet and secret vnion I am become an heire of his glory, yea (as it were) a limme of himselfe. O blessednesse! worthie of difficultie, worthie of paine: What thou wilt, Lord, so I may bethine, what thou wilt. When I haue done all, when I haue suffe-

red

red all, thou exceedest more than I  
want. Follow me then (deare vncle)  
or (if you will) leade mee rather (as  
you haue done) in these steps, and  
from the rough way, looke to the  
end : Ouerlooke these trifling grie-  
uances, and fasten your eyes vpon  
the happy recompense, and see if  
you can not scorne to complaine.  
Pitie those that take not your paines;  
and persist with courage, till you  
feele the weight of your  
crowne.



(a) (b) (c) (d) (e) (f) (g) (h) (i) (j) (k) (l) (m) (n) (o) (p) (q) (r) (s) (t) (u) (v) (w) (x) (y) (z) (aa) (ab) (ac) (ad) (ae) (af) (ag) (ah) (ai) (aj) (ak) (al) (am) (an) (ao) (ap) (aq) (ar) (as) (at) (au) (av) (aw) (ax) (ay) (az) (ba) (bb) (bc) (bd) (be) (bf) (bg) (bh) (bi) (bj) (bk) (bl) (bm) (bn) (bo) (bp) (bq) (br) (bs) (bt) (bu) (bv) (bw) (bx) (by) (bz) (ca) (cb) (cc) (cd) (ce) (cf) (cg) (ch) (ci) (cj) (ck) (cl) (cm) (cn) (co) (cp) (cq) (cr) (cs) (ct) (cu) (cv) (cw) (cx) (cy) (cz) (da) (db) (dc) (dd) (de) (df) (dg) (dh) (di) (dj) (dk) (dl) (dm) (dn) (do) (dp) (dq) (dr) (ds) (dt) (du) (dv) (dw) (dx) (dy) (dz) (ea) (eb) (ec) (ed) (ee) (ef) (eg) (eh) (ei) (ej) (ek) (el) (em) (en) (eo) (ep) (eq) (er) (es) (et) (eu) (ev) (ew) (ex) (ey) (ez) (fa) (fb) (fc) (fd) (fe) (ff) (fg) (fh) (fi) (fj) (fk) (fl) (fm) (fn) (fo) (fp) (fq) (fr) (fs) (ft) (fu) (fv) (fw) (fx) (fy) (fz) (ga) (gb) (gc) (gd) (ge) (gf) (gg) (gh) (gi) (gj) (gk) (gl) (gm) (gn) (go) (gp) (gq) (gr) (gs) (gt) (gu) (gv) (gw) (gx) (gy) (gz) (ha) (hb) (hc) (hd) (he) (hf) (hg) (hh) (hi) (hj) (hk) (hl) (hm) (hn) (ho) (hp) (hq) (hr) (hs) (ht) (hu) (hv) (hw) (hx) (hy) (hz) (ia) (ib) (ic) (id) (ie) (if) (ig) (ih) (ii) (ij) (ik) (il) (im) (in) (io) (ip) (iq) (ir) (is) (it) (iu) (iv) (iw) (ix) (iy) (iz) (ja) (jb) (jc) (jd) (je) (jf) (jg) (jh) (ji) (jj) (jk) (jl) (jm) (jn) (jo) (jp) (jq) (jr) (js) (jt) (ju) (jv) (jw) (jx) (jy) (jz) (ka) (kb) (kc) (kd) (ke) (kf) (kg) (kh) (ki) (kj) (kk) (kl) (km) (kn) (ko) (kp) (kq) (kr) (ks) (kt) (ku) (kv) (kw) (kx) (ky) (kz) (la) (lb) (lc) (ld) (le) (lf) (lg) (lh) (li) (lj) (lk) (ll) (lm) (ln) (lo) (lp) (lq) (lr) (ls) (lt) (lu) (lv) (lw) (lx) (ly) (lz) (ma) (mb) (mc) (md) (me) (mf) (mg) (mh) (mi) (mj) (mk) (ml) (mm) (mn) (mo) (mp) (mq) (mr) (ms) (mt) (mu) (mv) (mw) (mx) (my) (mz) (na) (nb) (nc) (nd) (ne) (nf) (ng) (nh) (ni) (nj) (nk) (nl) (nm) (nn) (no) (np) (nq) (nr) (ns) (nt) (nu) (nv) (nw) (nx) (ny) (nz) (oa) (ob) (oc) (od) (oe) (of) (og) (oh) (oi) (oj) (ok) (ol) (om) (on) (oo) (op) (oq) (or) (os) (ot) (ou) (ov) (ow) (ox) (oy) (oz) (pa) (pb) (pc) (pd) (pe) (pf) (pg) (ph) (pi) (pj) (pk) (pl) (pm) (pn) (po) (pp) (pq) (pr) (ps) (pt) (pu) (pv) (pw) (px) (py) (pz) (qa) (qb) (qc) (qd) (qe) (qf) (qg) (qh) (qi) (qj) (qk) (ql) (qm) (qn) (qo) (qp) (qq) (qr) (qs) (qt) (qu) (qv) (qw) (qx) (qy) (qz) (ra) (rb) (rc) (rd) (re) (rf) (rg) (rh) (ri) (rj) (rk) (rl) (rm) (rn) (ro) (rp) (rq) (rr) (rs) (rt) (ru) (rv) (rw) (rx) (ry) (rz) (sa) (sb) (sc) (sd) (se) (sf) (sg) (sh) (si) (sj) (sk) (sl) (sm) (sn) (so) (sp) (sq) (sr) (ss) (st) (su) (sv) (sw) (sx) (sy) (sz) (ta) (tb) (tc) (td) (te) (tf) (tg) (th) (ti) (tj) (tk) (tl) (tm) (tn) (to) (tp) (tq) (tr) (ts) (tt) (tu) (tv) (tw) (tx) (ty) (tz) (ua) (ub) (uc) (ud) (ue) (uf) (ug) (uh) (ui) (uj) (uk) (ul) (um) (un) (uo) (up) (uq) (ur) (us) (ut) (uu) (uv) (uw) (ux) (uy) (uz) (va) (vb) (vc) (vd) (ve) (vf) (vg) (vh) (vi) (vj) (vk) (vl) (vm) (vn) (vo) (vp) (vq) (vr) (vs) (vt) (vu) (vv) (vw) (vx) (vy) (vz) (wa) (wb) (wc) (wd) (we) (wf) (wg) (wh) (wi) (wj) (wk) (wl) (wm) (wn) (wo) (wp) (wq) (wr) (ws) (wt) (wu) (wv) (ww) (wx) (wy) (wz) (xa) (xb) (xc) (xd) (xe) (xf) (xg) (xh) (xi) (xj) (xk) (xl) (xm) (xn) (xo) (xp) (xq) (xr) (xs) (xt) (xu) (xv) (xw) (xx) (xy) (xz) (ya) (yb) (yc) (yd) (ye) (yf) (yg) (yh) (yi) (yj) (yk) (yl) (ym) (yn) (yo) (yp) (yq) (yr) (ys) (yt) (yu) (yv) (yw) (yx) (yy) (yz) (za) (zb) (zc) (zd) (ze) (zf) (zg) (zh) (zi) (zj) (zk) (zl) (zm) (zn) (zo) (zp) (zq) (zr) (zs) (zt) (zu) (zv) (zw) (zx) (zy) (zz)





To M<sup>r</sup>. W. L.

EP. V. *Expostulating the cause of his unsetlednesse in religion, which is pleaded to be our dissensions : shewing the insufficiencie of that Motive, and comparing the estate of our Church heerein, with the Romish.*

**I** Would I knew where to finde you, then I could tell how to take a direct aime ; whereas now, I must roue, and coniecture. To day you are in the tents of the Romaniſts ; to morrow in ours ; the next day betweene both, against both. Our aduerſaries thinke you ours, wee theirs, your conscience findes

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you

you with both, and neither. I flatter yon not : this of yours is the worst of all tempers : heat and cold haue their vses ; lukewarmnesse is good for nothing, but to trouble the stomach. Those that are spiritually hot finde acceptance ; those that are starke cold, haue a lesser reckoning ; the meane betweene both, is so much worse , as it comes neerer to good , and attaines it not. How long will you halt in this indifferencie ? Resolue one way, and know at last what you do hold ; what you should. Cast off either your wings or your teeth ; and loathing this Bat-like nature , be either a bird or a beast. To die wauering and vncertaine, your selfe will grant fearefull. If you must settle, when begin you ? If you must begin, why not now ? It is dangerous deferring that, whose

want

want is deadly, and whose opportunity is doubtfull. God crieth with *Iehu*, *Who is on my side, who?* Looke at last out of your window to him, and in a resolute courage cast down this *Iezabel* that hath bewitched you. Is there any impediment, which delay will abate? Is there any which a iust answer can not remoue? If you had rather wauer, who can settle you? But if you loue not inconstancie, tell vs why you stagger: Bee plaine, or els you will neuer be firm; What hinders you? Is it our diuisions? I see you shake your head at this, and by your silent gesture bewray this the cause of your distaste: Would God I could either denie this with trueth, or amend it with teares: But I grant it, with no lesse sorrow, than you with offence. This earth hath nothing more lamentable

able, than the ciuill iarres of one faith. What then? Must you defie your mother, because you see your brethren fighting? Their dissension is her griefe: Must shee lose some sonnes, because some others quarrell? Do not so wrong your selfe in afflicting her. Will you loue Christ the lesse, because his coat is diuided? Yea, let me boldly say; The hem is torne a little, the garment is whole; or rather it is fretted a little, not torne; or rather the fringe, not the hem. Beholde, heere is one Christ, one Creed, one Baptisme, one heauen, one way to it; in summe, one religion, one foundation, and (take away the tumultuous spirits of some rigorous Lutherans) one heart; our differences are those of *Paul* and *Barnabas*, not those of *Peter* and *Marcus*: if they be some, it is well they

are

are no more ; if many, that they are not capitall. Shew me that Church, that hath not complained of distraction ; yea that family, yea that fraternitie, yea that man that alwayes agrees with himselfe. See if the Spouse of Christ, in that heavenly marriage-song doe not call him, a *yong Hart in the mountaines of diuision*. Tell me then, Whither will you goe for truth, if you will allow no truth, but where there is no diuision ? To *Rome* perhaps, famous for vnitie, famous for peace. See now how happily you haue chosen ; how well you haue sped : Loe there *Cardinall Bellarmine* himselfe, a witnesse aboue exception ; vnder his owne hand acknowledgeth to the world, and reckons vp two hundred thirty and seuen contrarieties of doctrine among the *Romish* Diuines. What  
need

need we more euidence? O the perfect accordance of *Peters* See ! wor-  
thie to be recorded for a badge of  
Truth. Let now all our aduersaries  
scrape together so many contradi-  
ctions of opinions amongst vs, as  
they confesse amongst themselues,  
and be you theirs. No, they are not  
more peaceable; but more subtle;  
they haue not lesse dissension, but  
more smothered. They fight close-  
ly within doores, without noisc; all  
our frayes are in the field: would  
God we had as much of their cun-  
ning, as they want of our peace;  
and no more of their policie, than  
they want of our Truth. Our strife  
is in ceremonies, theirs in substance;  
ours in one or two points, theirs in  
all. Take it boldly from him that  
dares auouch it, There is not one  
point in all Diuinitie (except those  
wherein

wherein wee accord with them)  
wherein they all speake the same.  
If our Church displease you for differences, theirs much more ; vnlesse you will be either wilfully incredulous , or wilfully partiall : vnlesse you dislike a mischiefe the lesse for the secrecy. What will you do then? Will you be a Church alone? Alas, how full are you of contradictions to your selfe ! how full of contrarie purposes ! How oft doe you chide with your selfe ! how oft doe you fight with your selfe ! I appeale to that bosome which is priuy to those secret combats : belecue me not, if euer you finde perfect vnitie any where but aboue ; either go thither, and seeke it amongst those that triumph , or be content with what estate you finde in this warfaring number. Truth is in differences, as gold

in

in drosse, wheat in chaffe; will you cast away the best mettall, the best graine, because it is mingled with this offall? Wil you rather be poore and hungry, than bestow labor on the fanne, or the furnace? Is there nothing worth your respect, but peace? I haue heard that the interlacing of some discords graces the best Musicke; and I know not whether the very euill spirits agree not with themselues. If the bodie bee sound, what tho the coat be torne? or if the garment be whole, what if the lace be vnript? Take you peace; let me haue Truth; if I can not haue both. To conclude, Embrace those trueths that wee all holde, and it greatly matters not what you holde in those wherein wee differ; and if you loue your safetie, seeke rather grounds whereon to rest, than ex-

cuses



cuses for your vnrest. If euer you  
looke to gaine by the truth, you  
must both chuse it, and cleaue to it:

Meere resolution is not enough;

except you will rather

lose your selfe,

than it.



To

1. The first of these is the  
 fact that the system is  
 not a simple one. It is  
 a complex one, and it  
 is not a simple one.  
 It is a complex one, and  
 it is not a simple one.  
 It is a complex one, and  
 it is not a simple one.  
 It is a complex one, and  
 it is not a simple one.



To S<sup>r</sup>. Edmund Lucy.

EP. VI. *Discourſing of the different degrees  
of heauenly glory; and of our mutu-  
all knowledge of ech other aboue.*



S those which neuer  
were at home, now  
after much heare-say  
trauelling toward it,  
aske in the way, What

maner of house it is, what seat, what  
frame, what soile; so doe we in the  
passage to our glorie: Wee are all  
pilgrims thither; yet so as that some  
haue lookt into it a farre thorow the  
open windowes of the Scripture.  
Go to then, whiles others are inqui-

F

ring

ring about worldly dignities, and earthly pleasures, let vs two sweetly consult of the estate of our future happinesse; yet without presumption, without curiositie. Amongst this infinite choice of thoughts, it hath pleased you to limit our Discourse to two heads. You aske first, if the ioyes of the glorified Saints shall differ in degrees. I feare not to affirme it. There is one life of all, one felicitie; but diuers measures. Our heauen beginnes heere, and heere varies in degree. One Christian inioyes God aboue another, according as his grace, as his faith is more: and heauen is still like it selfe, not other aboue from that beneath. As our grace beginnes our glory, so it proportions it: Blessednes stands in the perfect operation of the best faculties, about the perfectest ob-  
iect;

iest; that is, in the vision, in the fruition of God. All his Saints see him, but some more cleerely; as the same Sunne is seene of all eyes, not with equall strength. Such as the eye of our faith was to see him that is invisible, such is the eye of our present apprehension to see as we are seene. Who sees not, that our rewards are according to our works? Not for them, as on merit: Woe be to that soule which hath but what it earneth: but after them, as their rule of proportion: and these, how sensibly vnequall? One giues but a cuppe of colde water to a Disciple, another giues his blood for the Master. Different works haue different wages, not of desert, but of mercie. Fiue talents well imployed, carry away more recompence than two; yet both approued, both rewarded

with their Masters ioy. Who can sticke at this, that knowes those heauenly spirits (to whom we shall be like) are marshalled by their Maker into seuerall ranks? he that was rapt into their element, and saw their blessed orders, as from his owne knowledge, hath stiled them, *Thrones, Principalities, Powers, Dominions*. If in one part of this Celestiall familie, the great Housholder hath thus ordered it, why not in the other? yea euen in this hee hath instanced; *You shall sit on twelue Thrones, and iudge the twelue Tribes of Israel*. If he meane not some preheminance to his Apostles, how doth he answer, how doth hee satisfie them? Yet more, *Lazarus* is in *Abrahams* bosome; therefore *Abraham* is more honored than *Lazarus*. I shall need no more proofs; if from heauen

you

you shall looke down into the great Gulfe , and there see diuersitie of torments according to the value of sinnes. Equalitie of offences , you acknowledge an idle Paradox of the Stoicks : to holde vnequall sinnes equally punished, were more absurd, and more iniurious to Gods iustice: There is but one fire, which yet otherwise burnes the straw , otherwise wood and yron. He that made and commands this dungeon, these tortures , telles vs that the wilfully disobedient shall smart with more stripes ; the ignorant with fewer. Yet so conceiue of these heauenly degrees , that the least is glorious. So doe these vessels differ, that all are full : there is no want in any, no enuie. Let vs striue for a place, not striue for the order : How can we wish to be more than happie?

Your other Question is of our mutual knowledge aboue; the hope whereof (you thinke) would giue much contentment to the necessitie of our parture; for both we are loth not to know those whom we loue; and we are glad to thinke we shall know them happy; whereof (if it may comfort you) I am no lesse confident. If I may not go so farre as with the best of the Fathers, to say wee shall know one anothers thoughts, I dare say, our persons we shall; our knowledge, our memory are not there lost, but perfected: yea I feare not to say we shall know both our miseries past, and the present sufferings of the damned. It makes our happinesse not a little the sweeter, to know that wee were miserable, to know that others are and must be miserable: we shall

know



know them ; not feele them : Take heed, that you cleerely distinguish betwixt speculation, & experience. Wee are then farre out of the reach of euils : We may see them to comfort vs, not to affect vs. Who doubts that these eies shall see, and know the glorious manhood of our blessed Sauour, aduanced aboue all the powers of heauen ? And if one body, why not more ? And if our elder brother, why no more of our spirituall fraternitie ? Yea, if the twelue thrones of those Iudges of *Israel*, shall bee conspicuous ; how shall wee not acknowledge them ? And if these, who shall retrain vs from more ? You will easily grant, that our loue can neuer faile : Faith and hope giue place to sight, to present fruition : for these are of things not seene ; but loue is perpe-

tuall, not of G O D onely, but his Saints : For nothing ceases, but our earthly parts, nothing but what fauours of corruption. Christian loue is a grace , and may well challenge a place in heauen : and what loue is there, of what we know not ? More plainly , If the three Disciples in *Tabor* knew *Moses* and *Elias*, how much more shall we know them in Gods *Sion* ? Lastly, (for it is a letter, not a volume , that I intended in this not necessary, but likely discourse) that famous parable can tell you , that those which are in Hell, may know singular and seuerall persons , tho distant in place. The rich Glutton knowes *Lazarus* and *Abraham*. I heare what you say ; It is but a parable : neither will I presse you with the contrary authority of *Ambrose*, *Tertullian*, *Gregory*, *Hierome*, or any

Father ;

Father ; nor with that vniuersal rule of *Chrysostome* ; that those onely are parables , where examples are expressed , and names concealed : I yeeld it ; yet all holy parables haue their truths , at least their possibilities. Denie this , and you disable their vse , wrong their Author. Our Sauour neuer said ought was done , that cannot be ; and shall then the damned retaine ought , which the glorified lose ? No man euer held that the soule was aduantaged by torment. Comfort you therefore in this ; you shall know , and bee knownen. But farre bee from hence all carnall and earthly thoughts ; as if your affections should be (as below) doubled to your wife or child. Nature hath no place in glory : heere is no respect of blood , none of marriage. This grosser acquaintance

tance and pleasure is for the Paradise of Turkes, not the Heauen of Christians. Heere is as no marriage, (saue betwixt the Lambe and his Spouse the Church) so no matrimoniall affections: You shall reioice in your glorified childe; not as your childe, but as glorified. In brieft, let vs so inquire of our companie, that aboue all things we strue to be there our selues, where we are sure, if we haue not what wee imagined, wee shall haue more than we could imagine.

(\* \*)



TO M<sup>r</sup>. T. L.

EP. VII. *Concerning the matter of divorce  
in the case of apparent adulterie;  
advising the innocent party of the  
fittest course in that behalfe.*



All intermeddling is attended with danger, & euer so much more, as the bond of the parties contending is nearer, and straiter : how can it then want perill to iudge betwixt those which are, or should be one flesh? yet great necessities require hazard. My profession would iustly checke me, if I preferred not your conscience

ence to my owne loue. I pitie and lament, that your owne bosome is false to you ; that your selfe, with shame , and with sinne, are pulled from your selfe, and giuen to whom you would not : An iniurie that cannot bee paralleled vpon earth ; and such as may without our wonder, distract you : sleight crosses are digested with study, and resolution ; greater, with time ; the greatest, not without study, time, counsell. There is no extreme euill, whose euasions are not perplexed. I see here mischiefe on either hand : I see you beset, not with griefes onely , but dangers. No man euer more truly held a Wolfe by the eare ; which he can neither stay , nor let goe , with safety. Gods ancient Law would haue made a quicke dispatch, and haue determined the case , by the death

death of the offender, and the libertie of the innocent ; & not it alone : How many heathen Law-giuers haue subscribed to *Moses* ? *Arabians*, *Grecians*, *Romans*, yea very *Gothes*, the dogs of Barbarisme, haue thought this wrong not expiable , but by blood. With vs, the easinesse of reuenge, as it yeelds frequence of offenses, so multitude of doubts : Whether the wronged husband should conceale, or complain : complaining, whether he should retain, or dismiss : dismissing, whether he may marry , or must continue single : not continuing single, whether he may receiue his owne , or chuse another ; But your inquiries shalbe my bounds. The fact (you say) is too euident. Let me aske you ; To your selfe, or to the world ? This point alone must vary your proceedings.

dings. Publike notice requires publike discharge. : Priuate wrongs are in our owne power : Publike, in the hands of authority. The thoughts of our own breasts, while they smother themselves within vs, are at our command, whether for suppressing, or expressing : But if they once haue vented themselves by words, vnto others eares, now (as common strays) they must stand to the hazard of censure : such are our actions. Neither the sword, nor the keies, meddle within doores ; and what but they without ? If fame haue laid hold on the wrong, prosecute it, cleere your name, cleere your house, yea Gods. Else you shall bee reputed a Pander to your owne bed : and the second shame shall surpassse the first ; so much as your owne fault can more blemish

you,



you, than anothers. If there were no more ; He is cruelly mercifull, that neglects his owne fame. But what if the sinne were shrouded in secrecie ? The lothfomenesse of vice consists not in common knowledge. It is no lesse hainous, if lesse talked of. Report giues but shame : God and the good soule detest close euils. Yet then, I aske not of the offense, but of the offender ; not of her crime , but her repentance. Shee hath sinned against Heauen , and you : But hath shee washed your polluted bed with her teares ? Hath her true sorrow beene no lesse apparent, than her sinne ? Hath shee peece'd her old vow, with new protestations of fidelitie ? Doe you find her at once humbled, and changed ? Why should that care bee deafe to her praiers, that was open to her accusa-

cusations ? Why is there not yet place for mercy ? Why do we Christians liue as vnder martiall law, wherein wee sinne but once ? Plead not authoritie : Ciuilians haue been too rigorous : the mercifull sentence of Diuinitie shall sweetly temper humane seuerenesse. How manie haue we knowen the better for their sinne ? That *Magdalene* (her predecessor in filthinesse) had neuer loued so much, if she had not so much sinned. How oft hath Gods Spouse deserued a diuorce ? which yet still her confessions, her teares haue reuerfed. How oft hath that scroll beene written, and signed ; and yet againe cancelled, and torne, vpon submission ? His actions, not his words only, are our precepts : Why is man cruell, where God relents ? The wrong is ours only, for his sake ;

with-

without whose law were no sinne. If the Creditour please to remit the debt, doe standers by complaine? But if she be at once filthy, and obstinate, flie from her bed, as contagious. Now your beneuolence is adulterie; you impart your bodie to her, she her sinne to you: A dangerous exchange; An honest bodie for an harlots sinne: Herein you are in cause, that shee hath more than one adulterer. I applaud the rigor of those ancient Canons, which haue stil roughly censured euen this cloak of vice: As there is a necessitie of charitie in the former, so of iustice in this. If you can so loue your wife that you detest not her sinne, you are a better husband than a Christian, a better bawd than an husband. I dare say no more vpon so generall a relation; good Physitians in dan-

G

gerous

gerous diseases dare not prescribe  
 on bare sight of vrine, or vncertaine  
 report, but will feele the pulse, and  
 see the symptomes, ere they resolute  
 on the receipt. You see how no nig-  
 gard I am of my counsels; would  
 God I could as easily assuage  
 your grieft, as satisfie  
 your doubts.





To Mr. Robert Haye.

Ep. IIX. *A Discourse of the continual exercise of a Christian, how he may keepe his heart from hardnesse, and his wayes from error.*



O keepe the heart in  
vire with God, is the  
highest task of a Chri-  
stian. Good motions  
are not frequent, but

the constancie of good disposition  
is rare and hard. This worke must  
be continuall, or els speedeth not:  
like as the bodie from a serled and  
habitual distemper must be reco-  
uered by long diets, and so much

the rather, for that wee can not intermit heere without relapses. If this field be not tilled euery day, it will run out into thistles. The eue-ning is fittest for this worke, when retired into our selues, wee must cheerefully, and constantly, both looke vp to God, & into our hearts; as we haue to do with both: to God in thankesgiuing first, then in request. It shall be therefore expedient for the soule duly to recount to it selfe all the specialties of Gods fauours: a confused thanks fauours of carelesnesse, and neither doth affect vs, nor win acceptance aboue. Be- thinke your selfe then of all these externall, inferiour, earthly graces: that your being, breathing, life, motion, reason is from him; that hee hath giuen you a more noble nature, than the rest of the creatures,

excellent

excellent faculties of minde , perfection of senses, soundnesse of body, competencie of estate, seemlinesse of condition, fitnessse of calling, preservation from dangers , rescue out of miseries , kindnesse of friends, carefulnesse of education , honestie of reputation , libertie of recreations, quietnesse of life, opportunitie of well-doing , protection of Angels. Then rise higher to his spirituall fauors, tho here on earth, and strive to raise your affections with your thoughts : Blesse God that you were borne in the light of the Gospel , for your profession of the Truth , for the honour of your vocation, for your incorporating into the Church, for the priuilege of the Sacraments, the free vse of the Scriptures , the Communion of Saints, the benefit of their prayers, the ayd

of their counsels, the pleasure of their conuersation; for the beginnings of regeneration; any footsteps of faith, hope, loue, zeale, patience, peace, ioy, conscionablenesse, for any desire of more. Then let your soule mount highest of all, into her heaven, and acknowledge those celestially graces of her election to glory, redemption from shame and death, of the intercession of her Sauour, of the prepatation of her place; and there let her stay a while vpon the meditation of her future ioyes. This done, the way is made for your request; Sue now to your God; as for grace to answer these mercies, so to see wherein you haue not answered them: From him therefore, cast your eyes downe vpon your selfe, and as some carefull Iusticer doth a suspected felon, so  
do



do you strictly examine your heart,  
 of what you haue done that day ;  
 of what you should haue done ; in-  
 quire whether your thoughts haue  
 beene sequestred to God, strangers  
 from the world, fixed on heaven ;  
 whether iust, charitable, lowly, pure  
 Christian ; whether your senses haue  
 been holily guided, neither to let in  
 temptations, nor to let out sinnes ;  
 whether your speeches haue not  
 been offensive, vaine, rash, indis-  
 creet, vsauory, vnedifying ; whe-  
 ther your actions haue beene war-  
 rantable, expedient, comly, profit-  
 able. Thence, see if you haue beene  
 negligent in watching your heart,  
 expence of your time, exercises of  
 deuotion, performance of good  
 works, resistance of temptations,  
 good vse of good examples : and  
 compare your present estate with

the former; looke iealously, whether your soule hath gained or lost; lost ought of the heat of her loue, tendernesse of conscience, feare to offend, strength of vertue; gained, more increase of grace, more assurance of glory. And when you find (alas who can but find?) either holinesse decayed, or euill done, or good omitted, cast downe your eyes, strike your brest, humble your soule, and sigh to him whom you haue offended; sue for pardon as for life, heartily, yearningly: inioyne your selfe carefull amendment, redouble your holy resolutions, strike handes with God in a new couenant: My soule for your safetie. Much of this good counsell I confesse to haue learned from the Table of an vnknown Author, at *Antwerpe*. It contented me: and

there

therefore I haue thus made it (by  
many alterations ) my owne for  
forme , and yours for the vse : Our  
practise shall both commend  
it, and make vs  
happy.



To





To Mr. I. F., one of the  
*companie of the Tur-*  
 kish Merch.

EP. IX. *Discourſing of the lawfullneſſe of  
 conuerſation and trade with Infi-  
 dels and Heretikes; and ſhewing  
 how farre and wherein it is al-  
 lowable.*



N matter of ſinne I dare  
 not diſcommend much  
 feare: Loofenes is both  
 a more ordinary fault,  
 and more dangerous, than exceſſe  
 of care: yet heerein the minde may  
 be vniuſtly tortured, & ſuffer with-  
 out gaine. It is good to know our  
 bounds,

bounds, and keepe them ; that so we may neither bee carelesly offensive, nor needlessly afflicted. How farre wee may trauell to, and conuerse with Infidels, with Heretikes, is a long demand, and cannot bee answered at once. I see extremes on both hands, and a path of truth betwixt both, of no small latitude. First I commend not this course to you; it is well, if I allow it. The earth is large ; and truth hath ample Dominions ; and those not incommodious, not vnpleasant. To neglect the maine blessings with competencie of the inferiour ; for abundance of the inferiour, without the maine, were a choice vnwise and vnequall. While we are free, who would take ought but the best ? Whither goe you ? Haue we not as temperate a Sunne, as faire an hea-

uen,

uen, as fertile an Earth, as rich a sea,  
as sweet companions ? What stand  
I on equalitie ? a firmer peace, a free-  
er Gospell, an happier gouernment  
than the world can shew you ? yet  
you must goe : I giue you my allow-  
ance ; but limited, and full of cauti-  
ons : like an inquisitiue Officer, you  
must let me aske, who, how, when,  
whither, why, how long, and ac-  
cordingly determine. To commu-  
nicate with them in their false serui-  
ces, who will not spit at as impious ?  
We speak of conuersing with men,  
not with idolatries : ciuilly, not in  
Religion : not in works of darknes,  
but businesse of commerce , and  
common indifferencies. Fie on  
those Rimmonites, that pleade an  
vpright soule in a prostrate bodie :  
Hypocrites, that pretend a *Nathani-  
el* in the skinne of a *Nicodemus*. God  
hates

hates their secret halting, and will reuenge it. Let goe their vices ; speake of their persons ; Those may be conuersed with ; not with familiaritie, not with intirenesse : as men qualified, not as friends. Traffique is heere allowed, not amitie ; not friendship, but peace. Paul will allow you to feast at their table , not to frequent it ; yet not this to all. Christianity hath all itatures in it, all strengths: children, and men, weaklings, Giants. For a feeble vngrounded Christian, this very companie is dangerous :: safe for the strong and instructed. Turne a child loose into an Apothecaries shop, or an Idiot: that gally-pot which looks fairest, shall haue his first hand, the full of poisonous drugs : where the iudicious would chuse the whole-somest, led not by sense, but skill.

Setled-



Setlednesse in the trueth will cause vs to hate and scorne ridiculous impietie, and that hate will settle vs the more; where the vniustayd may grow to lesse dislike, and indanger his owne infection. He had need be a resolute *Caleb* that should go to spie the land of *Canaan*; yet not such a one, vpon euery occasion: meere pleasure or curiositie I dare not allow in this aduventure. The command of authoritie, or necessitie of traffique I can not reiect: Or if after sufficient preuention, desire to informe our selues thorowly in a forraigne religion, or state (especially for publique vse) carry vs abroad, I censure not. In all matter of danger, a calling is a good warrant; and it can not want perill to goe vsent: Neither is there small weight in the qualitie of the place,

and

and continuance of the time. It is one case where the profession of our religion is free, another where restrained; perhaps not without constraint to idolatrie: where we haue meanes for our soules, an allowed Ministry, the case must needs differ from a place of necessarie blindnes, of peeuish superstition. To passe thorow an infected place is one thing, to dwell in it another: Ech of these giue a new state to the cause, and looke for a diuers answer. But as in all these outward actions, so here, most force (I confesse) lies in the intention; which is able to giue not tolleration onely to our trauell, but praise; to conuerse with them without, but in a purpose of their conuersion, and with indeuour to fetch them in, can be no other than an holy course: wherein that the Ie-

suits

suits haue been (by their owne saying) more seruiceable in their *Indies* and *China*; let them thanke (after their number and leasure) their shelter of *Spaine*: the opportunitie of whose patronage hath preferr'd them to vs; not their more forward desires. In short, companying with Infidels may not be simply condemned; who can holde so, that sees *Lot* in *Sodom*, *Israel* with the *Egyptians*, *Abraham* and *Isaac* with their *Abimelechs*; *Roses* among thornes, and *pearles* among much mud; and, for all, *Christ* among *Publicans* and *Sinners*? so wee neither be infected by them, nor they further infected by our confirmation; nor the weake Christian by vs infected with offence, nor the Gospell infected with reproch; what danger can there be? If neither wee, nor they, nor the

H

weake

weake, nor (which is highest) the  
Name of God be wronged; who  
can complaine? You haue mine o-  
pinion, dispose now of your selfe as  
you dare: The earth is the Lords,  
and you are his; wheresoeuer he  
shall finde you, be sure you  
shall finde him eue-  
ry where.



To



To the Gentlemen of his  
Highnesses Court.

EP. X. *A description of a good and faithfull  
Courtier.*



Hiles I aduentured other  
characters into the light,  
I referued one for you ;  
whom I account no smal  
part of my ioy ; The Character of  
*What you are* , of *What you should be* :  
Not that I arrogate to my selfe, more  
than ordinarie skill in these high  
points ; I desire not to describe a  
Courtier : How should I, that haue  
but seene and saluted the seat of

H 2 Princes?

Princes ? Or why should I, whose thoughts are sequestred to the Court of heauen ? But if I would decipher a good Courtier, who can heerein controll my indeuour ? Goodnesse in all formes is but the iust subiect of our profession : what my obseruation could not, no lesse certaine rule shall afford me. Our Discourse hath this freedome, that it may reach beyond our eyes with beleefe. If your experience agree not with my speculation, distrust me. I care not for their barking, which condemne me, at first, of incongruitie ; as if these two termes were so dissonant, that one sentence could not holde them. The Poet slanders, that abandons all good men from Courts. Who knowes not that the *Egyptian* Court had a *Moses* ; the Court of *Samaria* an *Obadiah* ; of *Ieru-*

*salem*

*Saleni* an *Ebed-melech* ; of *Damascus* a *Naaman* ; of *Babylon* a *Daniel* ; of *Ethi-  
ope* a good *Treasurer* ; and very *Neroes*  
Court in *Pauls* time, his *Saints*. That  
I may not tell , how the Courts of  
Christian Princes haue been likened  
by our Ecclesiasticall historians, to  
some royall Colleges for their or-  
der, grauity, goodnesse mixed with  
their maiesty ; and that I may wil-  
lingly forbear to compare (as, but  
for enuy, I durst) yours with theirs.  
I speake boldly, the Court is as nigh  
to Heauen as the Cell, and doth no  
lesse require, and admit strict holi-  
nesse. I banish therefore hence all  
impietie, and dare presage his ruine  
whose foundation is not layed in  
goodnesse. Our Courtier is no o-  
ther than vertuous, and serues the  
God of heauen as his first Master,  
and from him deriues his dutie to

H 3

these

these earthen gods ; as one that knowes the thrones of heauen and earth are not contrary, but subordinate, & that best obedience springs from deuotion : his abilitie and will haue both conspired to make him perfectly seruiceable , and his diligence waits but for an opportunity. In the factions of some great riuals of honor, he holds himselfe in a free neutrality, accounting it safer in vniust frayes to looke on , than to strike ; and if necessitie of occasion will needs winde him into the quarrell, he chuses not the stronger part, but the better ; resolving rather to fall with innocence and truth , than to stand with powerfull iniustice. In the changes of fauours and frownes he changeth not ; his sincere honestie beares him thorow all alterations, with wise boldnesse, if not with

successse:



successes : and when he spies clouds in the eyes of his Prince (which yet of long he will not seeme to see) his cleere heart giues him a cleere face ; and if he may be admitted, his loyal breath shall soone dispell those vapors of ill suggestion : but if after all attempts of winde and Sunne he sees them settled, and the might of his accusers will not let him seeme as hee is ; hee giues way in silence, without stomach, and waits vpon Time. Hee is not ouer-hastily intent vpon his owne promotion, as one that seeks his Prince, not himselfe ; and studies more to deserue than rise, scorning either to grow great by his owne bribes, or rich by the bribes of others. His officious silence craues more than others words ; and if that language be not heard, nor vnderstood, hee opens

H 4

his

his mouth, yet late and sparinglie ; without bashfulnesse , without importunity ; caring only to motion, not caring to plead. He is affable and curteous , not vainly popular ; abasing his Princes fauour to woe the worthlesse applause of the vulgar ; approouing by his actions that he seekes one, not many ; if not rather, one in many. His Alphabet is his Princes disposition ; which once learned, hee plies with diligent seruice, not with flatterie ; not commending euery action as good, nor the best too much ; and in presence. When he finds an apparent growth of fauour, hee dares not glory in it to others, lest he should solicit their enuie, and hazzard the shame of his owne fall ; but inioyes it in quiet thankfulnessse : not neglecting it, not drawing it on too fast : Ouer-  
much

much forwardnesse argues no perpetuitie. How oft haue we knowen the weake beginnings of a likely fire scattered with ouer-strong a blast? And if another rise higher, hee enuieth not; onely emulating that mans merit, and suspecting his own. Neither the name of the Court, nor the grace of a Prince, nor applause of his inferiours, can lift him aboue himselfe, or lead him to affect any other than a wise mediocritie. His owne sincerity cannot make him ouer-credulous. They are few, and well tried, whom hee dares vse; or perhaps obliged by his own fauors: so in all imployments of friendship hee is wary without suspicion, and without credulitie charitable. He is free, as of heart, so of tongue; to speake what he ought, not what he might: neuer but (what Princes

cares

cares are not alwaies inured to) meere Truth : yet that, tempered for the measure, and time, with honest discretion. But if he meet with ought that might bee beneficiall to his matter, or the state, or whose concealment might proue preiudiciall to either, neither feare nor gain can stop his mouth. He is not basely querulous, not forward to spend his complaints on the disgraced, not abiding to build his own fauors vpon the vniust ruins of an oppressed fortune. The errours of his fellowes he reports with fauour; their vertues with aduantage. Hee is a good husband of his houres; equally detesting idlenesse and base disports; and placing all his free time vpon ingenuous studies, or generous delights; such as may make either his body, or minde, more fit

for

for noble seruice. He listeth not to come to counsell vncalled, nor vnbidden to intermeddle with secrets, whether of person, or state ; which yet once imposed , hee manageth, with such fidelitie and wisdom, as well argue him to haue refrained, not out of feare , but iudgement : He knowes how to repay an iniurie with thanks, and a benefit with vsurie ; the one out of a wise patience without malicious closenesse ; the other out of a bounteous thankfulnessse. His life is his owne willing seruant, and his Princes free vassall ; which he accounts lent to him, that he may giue it for his master : the intercepting of whose harmes hee holds both his duty , and honour ; & whether he be vsed as his sword, or his shield , hee doth both with cheerefulnessse. He can so demean himselfe

himselfe in his officious attendance, that hee equally auoids satiety and obliuion ; not needlesly lauish of himselfe, to set out and shew his parts alwaies at the highest; nor wilfully concealed in great occasions. Hee loues to deserue and to haue friends, but to trust rather to his owne vertue. Reason and honestie (next vnder religion) are his Counsellors, which hee followes without care of the euent, not without foresight. In a iudgement of vnkindnesse and enuie, he neuer casts the first stone, and hates to picke thanks by detraction. He vndertakes none but worthy suites, such as are free from basenesse and iniustice; such as it neither shame to aske, nor dishonour to grant; not suffering priuate affections to ouer-weigh publique equitie or conuenience; and better

brooking

brooking a friends want, than an ill precedent; and those which he yeeldeth to accept, he loues not to linger in an afflicting hope: a present answer shall dispatch the feares or desires of his expecting client. His brest is not a cisterne to retaine, but as a conduit-pipe, to vent the reasonable and honest petitions of his friend. Finally, hee so liues, as one that accounts not Princes fauours hereditarie; as one that will deserue their perpetuitie, but doubt their change; as one that knowes there is a wide world beside the Court, and aboue this world an heauen.





EPISTLES,  
THE  
FOURTH  
*Decade.*







## EPIST. I.

To M<sup>r</sup>. Walter Fitzwilliams.

EP. I. *A Discourse of the true and lawfull use of pleasures; how we may moderate them, how we may enjoy them with safetie.*

**I**Ndeed; wherein standes the vse of Wildome, if not in tempering our pleasures and sorowes? and so disposing our selues in spight of all occurrents, that the world may not

I

blow

blow vpon vs with an vnequall gale,  
neither tearing our sailes, nor slack-  
ning them. Euent's will varie; if we  
continue the same, it matters not:  
nothing can ouerturne him, that  
hath power ouer himselfe. Of the  
two, I confesse it harder to manage  
prosperitie, and to auoid hurt from  
good: strong and colde windes doe  
but make vs gather vp our cloake  
more round, more close; but to  
keepe it about vs in a hote Sunne-  
shine, to run and not sweat, to sweat  
and not faint; how difficult it is! I  
see some that auoid pleasures for  
their danger, and which dare not  
but abandon lawfull delights, for  
feare of sinne; who seeme to me like  
some ignorant Metallists, which cast  
away the precious Ore, because they  
can not separate the golde from the  
drosse; or some simple Iew, that  
condemnes

condemnes the pure streames of *Jordan*, because it falles into the dead sea. Why doe not these men refuse to eat, because meat hath made many Gluttons? Or, how dare they couer themselves, that know there is pride in rags? These hard Tutoris, if not Tyrants, to themselves, whiles they pretend a mortified strictnesse, are iniurious to their owne libertie, to the liberalitie of their Maker: Wherefore hath he created, and giuen the choise commodities of this earth, if not for vse? Or why placed he Man in a Paradise, not in a Desert? How can we more displease a liberal friend, than to depart from his delicate feast wilfully hungry? They are deceiued that call this holinesse; it is the disease of a minde fullen, distrustfull, impotent: There is nothing but euill, which is not from

heauen; and hee is none of Gods friends, that reiects his gifts for his owne abuse. Heare mee therefore, and true Philosophie; There is a neerer way than this, and a fairer: if you will be a wise Christian, tread in it. Learne first by a iust suruey, to know the due and lawful bounds of pleasure; and then beware, either to go beyond a knowen Mere, or in the licence of your owne desires, to remoue it. That God, that hath curb'd in the furie of that vnquiet and foaming element, and sayd of olde, *Heere shalt thou stay thy proud waues*, hath done no lesse for the rage of our appetite. Beholde, our limits are not obscure; which if wee once passe, our inundation is perillous and sinfull. No iust delight wanteth either his warrant, or his termes. More plainly, be acquainted

ted both with the qualiti<sup>o</sup> of pleasures, and the measure : Manie a soule hath lost it selte in a lawfull delight, through excesse : and not fewer haue perished in those, whose nature is vicious, without respect of immoderation : Your care must auoid both. The taste of the one is deadly, of the other, a full carouse ; and in truth, it is easier for a Christian, not to taste of that, than not to be drunke with this. The ill is more easily auoided, than the indifferent moderated. Pleasure is of a winding, and serpentine nature ; admit the head, the bodie will aske no leaue : and sooner may you stop the entrance, than stay the proceeding. Withall, her insinuations are so cunning, that you shall not perceiue your excesse, till you be sicke of a surfet : A little homie is

sweet, much, tulsome. For the attaining of this temper, then, settle in your selfe a right estimation of that wherein you delight: resoluē euery thing into his first matter, and there will be more danger of contempt, than ouer-ioying. What are the goodly sumptuous buildings we admire, but a little burnt and hardned earth? What is the stately and wondrous building of this humane bodie, whose beautie wee dote vpon, but the same earth we tread on, better tempered; but worse, when it wants his guest? What are those precious mettals whom wee worship, but veines of earth better coloured? What are costly robes, but such as are given of wormes, and consumed of moths? Then, from their beginning, looke to their end, and see laughter conclude in teares;

see



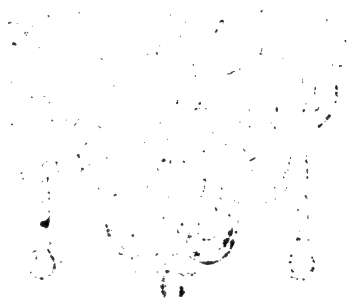
see death in this sweet pot. Thy conscience scourges thee with a long smart for a short libertie, and for an imperfect delight, giues thee perfect torment: Alas, what an hard penny-worth; so little pleasure for so much repentance! Inioy it, if thou canst; but if while the sword hangs ouer thee in an horses haire, still threatning his fall and thine, thou canst be securely iocund; I wonder, but enuy not. Now I heare you recall me, and after all my discourse (as no whit yet wiser) inquire by what rule our pleasures shall be iudged immoderate? Wee are all friends to our selues, and our indulgence will hardly call any fauor too much. I send you not (tho I might) to your bodie, to your calling for this triall; while your delights exclude not the presence, the fruition

of God, you are fate: the loue of the medicine is no hinderance to the loue of health; let all your pleasures haue reference to the highest good, and you can not exceed. You see the Angels sent about Gods messages to this earth, yet neuer out of their heauen, neuer without the vision of their Maker. These earthly things cause not distraction, if wee rest not in them, if wee can looke thorow them, to their giuer. The minde that desires them for their owne sakes, and suffers it selfe taken vp with their sweetnesse as his main end, is alreadie drunken. It is not the vse of pleasure that offends, but the affectation. How many great Kings haue been Saints? They could not haue been Kings without choice of earthly delights; they could not haue been Saints with earthly affections.

ctions. If God haue mixed you a  
sweet cuppe, drinke it cheeretully;  
commend the taste, and be thanke-  
full; but reioyce in it as his. Vse  
pleasures without dotage; as in  
God, from God, to God; you  
are as free from errour,  
as miserie.



To





Written to *W. F.* and *DD.*  
to *M<sup>r</sup>. Robert Fermin.*

EP. II. *A Discourse of the bloody vse of  
single combats; the iniustice of all  
pretences of their lawfulnessse; set-  
ting foorth the danger and sinful-  
nesse of this false and vnchristian  
manhood.*



**Y**O V haue receiued a  
proud challenge, and  
now holde your selie  
bound vpon tearmes of  
honour, to accept it. Heare first  
the answer of a friend, before you  
giue an answer to your enemy; re-  
ceiue the counsell of loue, ere you

enter

enter those courses of reuenge :  
Thinke not you may reiect mee,  
because my profession is Peace ; I  
speake from him, which is not only  
the Prince of Peace, but the God of  
Hosts ; of whom if you will not  
learne to manage your hand and  
your sword , I shall grieue to see,  
that courage hath made you rebel-  
lious. Grant once that you are a  
Christian, and this victory is mine ;  
I ouercome , and you fight not :  
would God the furie of mens passi-  
ons could be as easily conquered, as  
their iudgements conuined ; how  
manie thousands had beene free  
from blood ! This conceit of false  
fortitude hath cost wel-neere as ma-  
ny liues as lawfull warre, or, as opi-  
nion of heresie. Let mee tell you  
with confidence, that all duels or  
single Combats are murderous ;

blanche

blanche them ouer (how you list) with names of honour, and honest pretences; their vse is sinfull, and their nature diuellish.

Let vs two, if you please, (before hand) enter into these lists of words. Let reason (which is a more harmlesse fight) conflict with reason: Take whom you will with you into this field; of all the Philosophers, Ciuilians, Canonists; for Diuines (I hope) you shall finde none; and let the right of this truth be tried vpon a iust induction.

I only premise this caution, (lest wee quarrell about the cause of this quarrell) that necessitie must be excluded from these vnlawfull fights; which euer alters their qualitie, and remoues their euill: The defense of our life, the iniunction of a Magistrate, are euer excepted: voluntary  
combats

combats are onely questioned ; or whose necessitie wee doe not finde, but make. There are not many causes that can draw vs foorth single into the field, with colour of equity. Let the first be the trial of some hidden right ; whether of innocence vpon a false accusation, or of title to inheritance, not determinable by course of lawes. A proceeding not tolerable among Christians, because it wants both warrant and certainty. Where euer did God bid thee hazzard thy life for thy name ? Where did hee promise to second thee ? When thou art without thy commandement, without his promise, thou art without thy protection. He takes charge of thee, but when thou art in thy waies ; yea in his. If this be Gods way, where did he chalke it out ? If thou want his

word,



word, looke not for his aid. Miserable is that man, which in dangerous actions, is left to his owne keeping; yea how plainly doth the euent shew Gods dislike? How oft hath innocence lien bleeding in these combats, and guiltinesse insulted in the conquest? Those very decretals (whom we oft cite not, often trust not) report the inequality of this issue. Two men are brought to the barre, one accuses the other of theft, without further euidence, either to cleere, or conuince: The sword is called for, both witnesse, and Iudge: They meet, and combat: The innocent party is slaine: The stoll'n goods are found after in other hands, and confessed. O the iniustice of humane sentences! O wretched estate of the party miscarried! His good name is lost with

his

his life, which he would haue redeemed with his valour : hee both dies and sins, while hee striues to seeme cleere of a sinne. Therefore men say he is guilty , because he is dead, while the others wickednesse is rewarded with glory. I am deceiued, if in this case there were not three murderers ; the Iudge, the aduersarie , himselfe. Let no man challenge God for neglect of innocence, but rather magnifie him for reuenge of presumption. What he inioynes, that he vndertakes, he maintaines : who art thou, ô vaine man, that darrest expect him a party in thine own braules ? But there is no other way of triall : better none than this. Innocencie or land is questioned; and now we send two men into the lists, to try whether is the better fencer : what is the strength of skill of the  
champi-

champions, to the iustice of the cause? Wherefore serue our owne oathes, whereto witnesse; records, lotteries, and other purgations? Or why put we not men as well to the olde Saxon, or Liunian, Ordalian trials of hote yrons, or scalding liquors? It is faire better some truths should be vnknownen, than vnlawfully searched. Another cause seemingly warrantable may be the determining of warre, preuention of common bloodshed: Two armies are ready to ioyne battell, the field is sure to be bloody on both sides; either part chuses a champion; they two fight for all: the life of one shall ransom a thousand. Our Philosophers, our Lawyers shout for applause of this Monomachy, as a way neere, easie, safe: I dare not: Either the warre is iust, or vniust: if vniust,

K

the

the hazzard of one is too much ; if iust, too little. The cause of a iust warre must be, besides true, important ; the title common, wherein stil a whole state is interessed ; therefore may not , without rashnesse and tentation of God, be cast vpon two hands. The holy story neuer records any , but a barbarous Philistine, to make this offer, and that in the presumption of his vnmatchablenesse. Profane monuments report many , & some on this ground wisely reiected. *Tullus* challenged *Albanus* , that the right of the two hosts might be decided by the two captaines ; hee returned a graue replie (which I neuer read noted of cowardise) That this sute of honor stood not in them two , but in the two cities of *Albā* and *Rome*.

All causes of publike right are

Gods:

Gods : when we put to our hand in Gods cause , then may we looke for his. In vaine we hope for successe, if we do not our vtmost ; wherefore either warre must bee determined without swords, or with many : why should all the heads of the Common-wealth stand vpon the necke and shoulders of one Champian ? If he miscary, it is iniury to lose her ; if he preuaile, yet it is iniury to hazard her : yet respecting the parties themselues , I can not but grant it neereſt to equitie, and the best of combats , that some blood should bee hazzarded , that more may bee out of hazzard. I descend to your case, which is yet further from likelihood of approofe ; for what can you plead but your credit ? others opinion ? You fight, not so much against anothers life , as your owne

K 2 reproch :

reproch : you are wronged , and now if you challenge not ; or you are challenged , and if you accept not , the world condemnes you for a coward ; who would not rather hazzard his life , than blemish his reputation ? It were well , if this resolution were as wise as gallant. If I speake to a Christian , this courage must be rectified. Tell mee , what world is this , whose censure you feare ? Is it not that , which God hath branded long agoe with *Positus in maligno* ? Is it not that which hath euer misconstrued , discouraged , disgraced , persecuted goodnesse ? That which reproched , condemned your Sauour ? What do you vnder these colours , if you regard the fauour of that , whose amitie is enmitie with God ? What care you for the censure of him , whom you should both

scorne

ſcorne and vanquiſh? Did euer wiſe  
 Chriſtians, did euer your Maſter al-  
 low either this manhood, or this  
 feare? Was there euer any thing  
 more ſtrictly, more fearefully for-  
 bidden of him, than reuenge in the  
 challenge; than in the answer, pay-  
 ment of euill; and murder in both?  
 It is pity, that euer the water of bap-  
 tiſme was ſpilt vpon his face, that  
 cares more to diſcontent the world,  
 than to wrong God: He ſayth, *Ven-*  
*geance is mine:* and you ſteale it from  
 him in a glorious theft, hazzarding  
 your ſoule more than your bodie.  
 You are weary of your ſelfe, while  
 you thruſt one part vpon the ſword  
 of an enemy, the other, on Gods.  
 Yet, perhaps I haue yeelded too  
 much. Let go Chriſtians; The wi-  
 ſer world of men (and who els are  
 worth reſpect?) will not paſſe this

odious verdict vpon your refusall: valiant men haue reiected challenges, with their honours vntainted. *Augustus*, when hee receiued a defiance, and braue appointment of combat from *Antony*, could answer him, That if *Antony* were wearie of liuing, there were wayes enow besides to death. And that Scythian King returned no other replie to *Iohn* the Emperour of *Constantinople*. And *Metellus* challenged by *Sertorius*, durst answer scornfully, with his penne, not with his sword; That it was not for a Captaine to die a souldiers death. Was it not dishonourable for these wise and noble Heathens to turne off these desperate offers? What law hath made it so with vs? Shall I seriously tell you? Nothing, but the meere opinion of some humorous gallants, that haue

more



more heart than braine ; confirm'd  
by a more idle custome : Worthie  
grounds, wheron to spend both life  
and soule ; wheron to neglect God,  
himselſe, poſteritie. Go now & take  
vp that sword, of whose ſharpneſſe  
you haue boasted, and haſten to the  
field ; whether you die or kill , you  
haue murdered. If you ſuruiue, you  
are haunted with the conſcience of  
blood ; if you die, with the torments ;  
and if neither of theſe, yet it is mur-  
der, that you would haue killed. See  
whether the fame of a braue fight  
can yeeld you a counteruailable re-  
drefſe of theſe miſchiefs : how much  
more happily valiant had it been to  
maſter your ſelſe , to feare ſin more  
than ſhame, to contemn the world,  
to pardon a wrong, to preferre true  
Chriſtianitie, before idle manhood,  
to liue and do well !





To Mr. Mat. Milward,

EP. III. *A Discourse of the pleasure of studie and contemplation, with the varieties of Scholar-like imployments, not without incitation of others thereunto; and a censure of their neglect.*



Can wonder at nothing more, than how a man can be idle; but of all other, a Scholar; in so many improvemens of reason, in such sweetnesse of knowledge, in such varietie of studies, in such importunitie of thoughts, Other Artizans do but practise, we still learn;  
 others

others run still in the same gyre, to wearinesse, to satietie, our choice is infinite : other labours require recreations, our very labour recreates our sports : we can neuer want, either somewhat to do, or somewhat that we would do. How numberlesse are those volumes which men haue written, of arts, of tongues ! How endlesse is that volume which G O D hath written of the world ! wherein euery creature is a letter, euery day a new page : who can be weary of either of these ? To finde wit in Poetrie, in Philosophie profoundnesse, in Mathematikes acutenesse, in Historie wonder of euent, in Oratorie sweet eloquence, in Diuinitie supernaturall light and holy deuotion ; as so many rich mettals in their proper mines, whom would it not rauish with delight ? After all

these,

these, let vs but open our eyes, wee can not looke beside a lesson, in this vniuersall B O O K E of our Maker, worth our studie, worth taking out. What creature hath not his miracle? what euent doth not challenge his obseruation? And if wearie of forraine imploiment we list to looke home into our selues, there we find a more priuate world of thoughts, which set vs on worke anew, more busily, not lesse profitable; now, our silence is vocall, our solitarinesse popular, and wee are shut vp, to doe good vnto many. And if once wee be cloyed with our owne company, the doore of conference is open; heere interchange of discourse (besides pleasure) benefits vs: and he is a weake companion, from whom we returne not wiser. I could enuy, if I could beleue, that *Anachoret*,

who

who secluded from the world, and pent vp in his voluntarie prison-walles, denied that he thought the day long, whiles yet he wanted learning to varie his thoughts. Not to be cloyed with the same conceit, is difficult aboue humane strength; but to a man so furnished with all sorts of knowledge, that according to his dispositions he can change his studies, I should wonder, that euer the Sun should seeme to pace slowly. How many busie tongues chase away good houres in pleasant chat, and complain of the haste of night! What ingenuious minde can be sooner wearie of talking with learned Authours, the most harmlesse, and sweetest of companions? What an heauen liues a Scholar in, that at once in one close roome can dayly conuerse with all the glorious Mar-

tyrs

tyrs and Fathers ? That can single out, at pleasure, either sententious *Tertullian*, or graue *Cyprian*, or resolute *Hierome*, or flowing *Chrysostome*, or diuine *Ambrose*, or deuout *Bernard*, or (who alone is all these) heavenly *Augustine*, and talk with them, and heare their wise and holy counsels, verdicts, resolutions : yea, (to rise higher) with courtly *Esay*, with learned *Paul*, with all their fellow-Prophets, Apostles : yet more, like another *Moses*, with God himselfe, in them both ? Let the world contemnevs ; while we haue these delights, wee cannot enuy them : wee cannot wish our selues other than we are. Besides, the way to al other contentments is troublesome ; the only recompence is in the end. To delue in the mines, to scorch in the fire for the getting, for the fining of gold,

gold, is a slavish toile ; the comfort is in the wedge ; to the owner, not the laborers ; where our very search of knowledge is delightful. Study it selfe, is our life ; from which wee would not bee barred for a World. How much sweeter then is the fruit of study, the conscience of knowledge ? In comparison whereof, the soule that hath once tasted it, easily contemnes all humane comforts. Goe now ye worldlings, and insult ouer our palenesse, our needinesse, our neglect. Yee could not bee so iocund, if you were not ignorant: if you did not want knowledge, you could not ouer-looke him that hath it : For mee, I am so far from emulating you, that I professe, I had as leue be a brute beast, as an ignorant rich man. How is it then, that those gallants, which  
haue



haue priuilege of blood and birth, and better education, doe so scornfully turne off these most manlie, reasonable, noble exercises of scholarship? An hauke becoms their fist better than a booke: No dogge but is a better companion: Any thing, or nothing, rather than what wee ought. O mindes brutishly sensuall! Doe they thinke that G O D made them for disport? who euen in his Paradise, would not allow pleasure, without worke. And if for businesse; either of body, or minde: Those of the bodie are commonly seruile, like it selfe. The minde therefore, the minde onely, that honourable and diuine part is fittest to be imploied of those which would reach to the highest perfection of men, and would bee more than the most. And what worke is

there

there of the minde but the trade of  
 a scholar, studie? Let mee there-  
 fore fasten this probleme on our  
 Schoole-gates, and challenge all  
 commers in the defense of it; that,  
 No Scholar can not be truly noble.  
 And if I make it not good, let mee  
 neuer bee admitted further than to  
 the subiect of our question. Thus  
 we doe well to congratulate to our  
 selues, our owne happinesse; if o-  
 thers will come to vs, it shall be our  
 comfort, but more theirs; if not, it  
 is enough that wee can ioy in  
 our selues, and in him  
 in whom wee  
 are that we  
 are.

To



To M<sup>r</sup>. F. P.

EP. IV. *A Discourse of the increase of Poperie; of the Oath of allegiance; and the iust sufferings of those which haue refused it.*



OU say; your religion  
 dayly winneth: Bragge  
 not of your gaine: you  
 neither need, nor can, if  
 you consider how it gets, & whom:  
 How, but by cunning sleights, false  
 suggestions, impudent vntueths?  
 Who can not thus preuaile against  
 a quiet and innocent aduersarie?  
 Whom, but fillie women, or men  
 notoriously debauched? A spoile

Le

fit

fit for such a conquest, for such Victours. Wee are the fewer, not the worse: if all our licentious hypocrites were yours, wee should not complaine; and you might be the prouder, not the better. Glory you in this triumph, free from our enuie, who know wee haue lost none, but (by whom you saue nothing) either loose or simple. It were pitie that you should not forgoe some in a better exchange. The sea neuer incrocheth vpon our shore, but it loseth elsewhere: some we haue happily fetch't into the folde of our Church, out of your wastes; some others (tho few, and scarce a number) we haue sent into their heauen. Amongst these, your late second *Garnet* liu'd to proclame himselfe a Martyr; and by dying, perswaded. Poore man, how happy were he, if  
he

he might be his owne Iudge. That which gaue him confidence, would giue him glory : you beleue, and well-neere adore him. That fatall cord of his, was too little for reliques, tho diuided into Mathematicke quantities. Whither can not conceit lead vs? whether for his resolution, or your credulitie? His death was fearelesse : I commend his stomach, not his minde. How many malefactors haue we knowen that haue laughed vpon their executioner, and iested away their last winde? You might know. It is not long since our *Norfolke Arrian* leap't at his stake. How oft haue you learned in martyrdomme to regard not the death but the cause? Els, there should be no difference in guilt and innocence, error and truth. What then? Died he for Religion? This

L 2

had

had beene but your owne measure: wee indured your flames, which these gibbets could not acquit. But dare Impudencie it selfe affirme it? Not for meere shame, against the euidence of so many tongues, cares, records. Your prosperitie, your numbers argue enough that a man may be a Papist in *Britaine*, and liue. If treason be your religion, who will wonder that it is capitall? Desie that diuell which hath mock't you with this mad opinion, that treacherie is holinesse, deuotion cruelty and disobedience. I foresee your euasion: Alas; it is easie for a spightfull construction to fetch Religion within this compasse; and to say the swelling of the Foxes forehead is a horn. Nay then, let vs fetch some honest Heathen to be Iudge betwixt vs: Meere nature in him shal speake vn-  
partially

partially of both. To hold and perswade, that a Christian King may, yea must at the Popes will be de-throned, and murdered; is it the voice of treason, or religion? And it traitorous, whether flatly or by mis-infering? Besides his practises, for this hee died; witnesse your owne Catholikes. O God, if this be religion, what can be villanie! Who euer died a malefactor, if this be martyrdom? If this position be meritorious of heauen, hell is feared in vaine. O holy *Silla*, *Marij*, *Catilines*, *Cades*, *Lopezes*, *Gowries*, *Vauxes*, and who euer haue conspired against lawfull Maiesty! all martyrs of Rome, all Saints of *Beckets* heauen. How well doe those palmes of celestiall triumph become hands, redde with the sacred blood of Gods anointed? I am ashamed to thinke, that hu-

manitie should nourish such monsters, whether of men, or opinions. But you desie this sauage factiousnesse, this deuotion of diuels; and honestly wish both God and *Cesar* his own. I praise your moderation: but if you be true, let me yet search you: Can a man be a perfect Papist, without this opinion against it? If he may, then your *Garnet* and *Drurie* died not for religion: if he may not, then Poperie is treason. Chuse now whether you will leaue your martyrs, or your religion. What you holde of merit, free will, transubstantiation, inuocation of saints, false adoration, supremacy of *Rome*, no man presses, no man inquires: your present inquisition, your former examples would teach vs; mercie will not let vs learne. The only question is, Whether our King may

liue,



live, and rule; whether you may re-  
fraine from his blood, and not sin:  
Would you haue a man denie this,  
and not die? Would you haue a  
man thus dying honoured? Dare  
you approue that religion, which  
defends the fact, canonizes the per-  
sons? I heare your answer, from  
that your great Champian, which  
not many dayes since, with one  
blow hath driuen out three (not  
fleight) wedges: That not Ciuill o-  
bedience is stood vpon, but Positiue  
doctrine: That you are readie to  
swear for the Kings safetie, not a-  
gainst the Popes authoritie: *King*  
*JAMES* must liue and reigne, but  
*Paulus Quintus* must rule and be o-  
beyed; and better were it for you to  
die, than your sworne allegiance  
should preiudice the See Aposto-  
like. An elusion fit for children.

The iudge-  
ment of a Ca-  
tholike Eng-  
lish man ba-  
nished, &c.  
concerning  
the Apologie  
of the oath of  
Allegiance,  
intituled *Tri-  
plici modo*, &c.

What is to dally, if not this ? As if hee sayd, The King shall liue, vnlesse the Pope will not; That he shal not be discrowned, deposed, massacred by your hands, vnlesse your holy Father should command. But (I aske, as who should not?) What if he doe command ? What if your *Saulus* 5<sup>m</sup> shall breath out (like his predecessours) not threatnings but strong bellowings of excommunications, of deposition of Gods anointed ? What if he shall command (after that French fashion) the throats of all Heretikes to bleed in a night ? Pardon you in this : Now it is growen a point of doctrinall Diuinitie, to determine how farre the power of Peters successour may extend ; You may neither sweare, nor say your hands shall not be steep't in the blood of your true Soue-

reigne ;

reigne ; and to die rather than  
swear it, is martyrdom. But, what  
if heaven fall, say you ? His holi-  
nesse (as you hope) will take none  
such courses. Woe were vs, if our  
safetie depended vpon your hopes,  
or his mercies. Blessed be that God,  
which malgré hath made and kept  
vs happie, and hath lift vs aboue  
our enemies. But what hope is  
there, that hee who chargeth sub-  
jects not to swear allegiance, will  
neuer discharge them from alleg-  
ance ; that those who clamorously  
and shamelessly complaine to the  
world of our crueltie, will forbear  
to sollicit others crueltie to vs ? your  
hopes to you, to vs our securities.  
Is this the religion you father vpon  
those Christian Patriarks of the pri-  
mitiue age ? O blessed *Ireny, Clemens,*  
*Cyprian, Basil, Chrysostome, Augustine,*  
*Ierome,*

*Ierome*, and thou the seuerest exactor of iust censures, holy *Ambrose* ! how would you haue spit at such a rebellious assertion ! What speake I of Fathers ? whose verie mention in such a cause were iniury, were impiety. Which of those cursed heresies of ancient times (for to them I hold it fitter to appeale) haue euer beene so desperatly shamelesse, as to breed, to maintaine a conceit so palpably vnnaturall ; vnlesse perhaps, those olde *Antitactæ* may vpon generall tearmes be compelled to patronize it, while they held it piety to breake the lawes of their Maker ? For you, if you professe not to loue willing errors, by this suspect, and iudge the rest : you see this defended with equall resolution, and with no lesse cheerefull expense of blood. In the body, where you see one monstrous

deformitie,

deformitie, you can not affect; if  
you can doe so in your religion, yet  
how dare you? since the greater  
half of it stands on no other ground.  
Only God make you wise, and ho-  
nest, you shall shake handes with  
this faction of Poperie; and I with  
you, to giue you a cheerfull wel-  
come into the bosome  
of the Church,

(\* \*)



To

The first of these is the  
 fact that the system is  
 not self-sufficient. It  
 requires a constant supply  
 of raw materials and  
 labor. This is a serious  
 problem for a country  
 like India, which is  
 a net importer of raw  
 materials and a net  
 exporter of finished  
 goods. The second  
 problem is the lack of  
 capital. The system  
 requires a large amount  
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To my brother, M<sup>r</sup>.  
Sa. Hall.

EP. V. *A discourse of the great charge of  
the ministeriall function ; together  
with particular directions for due  
preparation thereunto , and carri-  
age therein.*



**I**T is a great and holy  
purpose (dear brother)  
that you haue entertain-  
ed, 'of serving God in  
his Church : For what higher , or  
more worthy imploiment can there  
be, than to doe these diuine duties,  
to such a master , and such a mo-  
ther ? wherein yet I should little re-

ioice,

ioice, if any necessitie had cast you vpon this refuge: for I hate & grieue to thinke that any desperate minde should make diuinity but a shift; and dishonour this mistresse by being forsaken of the world. This hath been the drift of your education: to this you were borne, and dedicated in a direct course. I do willingly encourage you, but not without many cautions. Enter not into so great a seruice, without much foresight: when your hand is at the plow, it is too late to looke backe. Bethinke your selfe seriously of the weight of this charge: and let your holy desire bee allaid with some trembling. It is a foolish rashnesse of yoong heads, when they are in Gods chaire, to wonder how they came thither, and to forget the awfulnessse of that place, in the confidence



dence of their own strength; which is euer so much lesse, as it is more esteemed. I commend not the waivard excuses of *Moses*, nor the peremptory vnwillingnesse of *Ammonius*, and Frier *Thomas*, who maimed themselues, that they might be wilfully vncapable. Betwixt both these there is an humble modestie, and religious tearfulnesse, easily to be noted in those, whom the Church honours with the name of her Fathers, worthy your imitation: wherein yet you shall need no precedents, if you well consider what worth of parts, what strictnesse of carriage, what weight of offices, God expects in this vocation. Know first, that in this place there will be more holinesse required of you, than in the ordinarie station of a Christian: for whereas before you were but as a

common

common line, now God sets you for a copy of sanctification vnto others, wherein euery fault is both notable, and dangerous. Heere is looked for a settled acquaintance with God, and experience both of the proceedings of grace, and of the offers and repulses of tentations; which in vaine we shall hope to manage in other hearts, if we haue not found in our owne. To speake by aime, or rote, of repentance, of contrition, of the degrees of regeneration, and faith, is both harsh, and seldome when, not vnprofitable. We trust those Physitians best, which haue tried the vertue of their drugs, esteeming not of those which haue only borrowed of their books. Heere wil be expected a free and absolute gouernment of affections; that you can so stere your own ves-

sell,

sell, as not to be transported with furie, with selfe-loue, with immor-deration of pleasures, of cares, of desires, with excesse of passions; in all which, so must you demean your selfe, as one that thinks he is no man of the world, but of God; as one too good (by his double calling) for that, which is either the felicitie, or impotencie of beasts. Here must be continuall and inward exercise of mortification, and seuerẽ Christianitie, whereby the heart is held in due awe, and the weak flames of the spirit quickened, the ashes of our dulnesse blownen off; a praetise necessary in him, whose deuotion must set many hearts on fire: Here must be wisdomẽ, and inoffensiuẽ-nesse of carriage, as of one that goes euer vnder monitours, and that knowes other mens indifferencies

M

are

are his euils. No man had such need to keepe a strict meane. Setting aside contempt, euen in obseruation, behold, we are made a gazing stock to the world, to Angels, to men. The very saile of your estate must be moderated; which if it beare too hie (as feldome) it incurreth the censure of profusion and Epicurisme; if too low, of a base and vnbeseeeming earthlinesse; your hand may not be too close for others need, nor too open for your owne; your conuersation may not be rough and sullen, nor ouer familiar and fawning; whereof the one breeds a conceit of pride, and strangenesse; the other, contempt; not loosely merry; not Cynically vsociable; not contentious in small iniuries; in great, not hurtfully patient to the Church: your attire (for whither do not cen-

sures

fures reach?) not youthfully wanton, not, in these yeeres, affectedly ancient, but graue and comely, like the minde, like the behavior of the wearer; your gesture like your habit, neither sauoring of giddy lightnes, nor ouerly insolence, nor wantonnesse, nor dull neglect of your selfe; but such, as may beseeme a mortified minde, full of worthy spirits: your speech like your gesture, not scurrilous, not detracting, not idle, not boasting, not rotten, not peremptorie; but honest, milde, fruitfull, sauory, and such as may both argue and worke grace: your deliberations mature, your resolutions well grounded; your deuices sage and holy. \* Neither will it serue

ceits, that seeme more probable, suspect them and your selfe; and if they can win you to assent, yet smother them in your brest, and doe not dare to vent them out, either by your hand or tongue to trouble the common peace. It is a miserable praise, to be a witty disturber.

\* Wherein let me aduise you, to walke euery in y<sup>e</sup> beaten roade of the Church; not to runne out into singular paradoxes. And if you meet at any time with priuate con-

M 2

you

you to be thus good alone; but if God shall giue you the honour of this estate, the world will looke you should be the graue guide of a well-ordered familie : for this is proper to vs, that the vices of our charge reflect vpon vs ; the finnes of others are our reproch. If another mans children mis-carry, the parent is pitied ; if a Ministers, censured ; yea, not our seruant is faultie without our blemish. In all these occasions (a miserie incident to vs alone) our grieve is our shame. To descend neerer vnto the sacred affaires of this heauenly trade ; in a Minister, Gods Church is accounted both his house to dwell in, and his field to worke in ; wherein (vpon the penaltie of a curse) he faithfully, wisely, diligently, deuoutly deales with God for his people, with his people for and  
from

from God. Whether hee instruct, he must doe it with euidence of the spirit; or whether he reprove, with courage and zeale; or whether hee exhort, with meeknesse, & yet with power; or whether he confute, with demonstration of trueth, not with rage and personall maliciousnesse, not with a wilfull heat of contradiction; or whether hee admonish, with long suffering, and loue, without preiudice, and partialitie: in a word, all these he so doth, as he that desires nothing but to honor God, and saue men. His wisdom must discern betwixt his sheepe and wolues; in his sheepe, betwixt the holesome and vnfound; in the vnfound, betwixt the weake and tainted; in the tainted, betwixt the natures, qualities, degrees of the disease, and infection; and to all these

M 3

he

he must know to administer a word in season. Hee hath Antidotes for all tentations, counsels for al doubts, euictions for all errours, for all languishings in encouragements. No occasion from any altered estate of the soule may finde him vnfurnished: He must ascend to Gods Altar with much awe, with sincere and cheerefull deuotion; so taking, celebrating, distributing his Sauour, as thinking himselfe at table in heauen with the blessed Angels. In the meane time, as hee wants not a thankfull regard to the Master of the feast, so not care of the guests. The greatnesse of an offender may not make him sacrilegiously partiall, nor the obscuritie negligent. I haue sayd little of any of our duties; and of some, nothing: yet enough, I thinke, to make you (if

not



not timorous) carefull. Neither would I haue you hereupon to hide your selfe from this calling; but to prepare your selfe for it. These times call for them that are faithfull: And if they may spare some learning; conscience they can not. Goe on happily: it argues a minde Christianly noble, to be encouraged with the need of his labors, with the difficulties.







To M<sup>rs</sup>. A. P.

EP. VI. *A discourse of the signes and  
proofes of a true Faith.*

**T**Here is no comfort in a  
secret felicitie. To bee  
happy, and not know  
it, is little aboue misera-  
ble. Such is your state: only heerein  
better than the common case of the  
most; that the well of life lies open  
before you; but your eyes (like *Agars*)  
are not open to see it: whiles  
they haue neither water, nor eyes.

We

We doe not much more want that which we haue not, than that which we doe not know we haue. Let me sell you some of that spirituall eyesalue which the spirit commends to his Laodiceans; that you may cleerly see how well you are. There is nothing but those scales betwixt you and happinesse. Thinke not much that I espie in you what your selfe sees not. Too much neerenesse oft-times hindreth sight : and if for the spots of our owne faces we trust others eies, why not for our perfections? You are in heauen, and know it not : Hee that beleeueth, is already passed from death to life : You beleeueth, whiles you complaine of vnbeleefe. If you complained not, I should mis-doubt you more, than you doe your selfe, because you complaine. Secure and insolent

presum-

presumption hath killed many, that breathes nothing but confidence, and safety ; & abandons al doubts, and condemnes them. That man neuer beleeued, that neuer doubted. This liquor of faith is neuer pure in these vessels of clay, without these lees of distrust. What then ? Thinke not that I encourage you to doubt more ; but perswade you, not to bee discouraged with doubting. All vncertainty is comfortlesse : those that teach men to coniecture, and forbid to resolute, read lectures of misery. Those doubts are but to make way for assurance ; as the oft-shaking of the tree, fastens it more at the root. You are sure of God ; but you are afraid of your selfe. The doubt is not in his promise ; but your application. Looke into your owne heart. How know you that

---

you

you know any thing , that you beleeue, that you will , that you approue, that you affect any thing ? If a man, like your selfe, promise you ought, you know whether you trust him, whether you rely your selfe on his fidelitie. Why can you not know it in him that is God & man ? The difference is not in the act, but the object. But if these habits (because of their inward and ambiguous nature) seeme hard to bee described ; turn your eies to those open markes that cannot beguile you : How many haue bragg'd of their faith , when they haue embraced nothing but a vaine cloud of presumption ? Euery man repeats his Creed , few feele it, few practise it. Take two boughs in the dead of winter ; how like is one wood to another ? how hardly discerned ?

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After-

Afterwards , *By their fruit you shall know them.* That faith, whose nature was obscure, is euident in his effects. What is faith , but the hand of the soule ? What is the dutie of the hand, but either to hold, or worke ? This hand then holds Christ, works obedience and holinesse : and if this act of Apprehension be as secret , as the cause ; since the closed hand hideth still what it holdeth ; see the hand of faith open ; see what it worketh , and compare it with your owne prooffe. Deny if you can (yet I had rather appeale to any Iudge, than your preiudiced selfe) that in all your needes, you can step boldly to the Throne of Heauen , and freely powre out your enlarged heart to your God , and craue of him , whether to receiue what you want, or that you may want ; what

you

you haue, and would not? Be assured from God, this can be done by no power, but (that you feare to misse) of faith. God, as he is not, so he is not called a father without this. In vaine doth he pray, that can not call God father: No father, without the spirit of adoption; no spirit, without faith: without this, you may babble, you can not pray. Assume you that you can pray, I dare conclude vpon my soule, *You beleeue*. As little as you loue your selfe, denie if you can, that you loue God. Say that your Sauour from heauen should aske you *Peters* question, could your soule returne any other answer, than *Lord, thou knowest I loue thee*? Why are you els in such awe to offend, that a world can not bribe you to sin? Why in such deep griefe when you haue sinned, that no

mirth



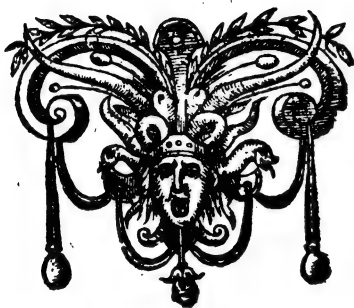
mirth can refresh you? Why in such  
feruent desire of inioying his pre-  
sence? why in such agony when you  
inioy it not? neither doth God loue  
you, neither can you loue God with-  
out faith. Yet more, Doe you wil-  
lingly nourish any one sin in your  
brest; do you not repent of all? Do  
you not hate all, tho you can not  
leauē all; doe you not complaine  
that you hate them no more? Doe  
you not, as for life, wish for holi-  
nesse, and indeuour it? Nothing  
but faith can thus clense the heart;  
that like a good huf-wife sweeps all  
the foule corners of the foule, and  
will not leauē so much as one web  
in this roomie house. Trust to it,  
you can not hate sinne for it owne  
sake, and forsake it for Gods sake,  
without faith: the faithlesse hath  
had some remorse and feares, neuer

repē-

repentance. Lastly, Doe you not  
 loue a good man for goodnesse,  
 and delight in Gods saints? Doth  
 not your loue leade you to compas-  
 sion; your compassion to reliefe?  
 A heart truly faithfull can not but  
 haue an hand. Christianly bounti-  
 full: Charitie and Faith make vp  
 one perfect paire of compasses; that  
 can take the true latitude of a Chri-  
 stian heart: Faith is the one foot,  
 pitch't in the center vnmoueable,  
 whiles Charitie walks about, in a  
 perfect circle of beneficence: these  
 two neuer did, neuer can goe asun-  
 der. Warrant you your loue, I  
 dare warrant your Faith: What  
 need I say more? This heat of your  
 affections; and this light of your  
 works; will euince against all the  
 gates of hell, that you haue the fire  
 of Faith: let your soule then warme

it

it selfe with these sweet and cordiall  
flames , against all those colde de-  
spaires , whereto you are tempted ;  
say, *Lord, I beleue* ; and I will giue  
you leaue still to adde,  
*Helpe my unbe-  
leeffe.*



N

To





To M<sup>r</sup>. Ed. Alleyne.

EP. VII. *A direction how to conceive of  
God in our deuotions and medi-  
tations.*



You haue chosen, and  
iudged well: How to  
conceiue of the Deitie  
in our prayers, in our  
meditations, is both the deepest  
point of all Christianitiē, and the  
most necessarie: so deepe, that if we  
wade into it, we may easily drowne,  
neuer finde the bottome: so neces-  
sary, that without it, our selues, our  
seruices are profane, irreligious: we  
are all borne Idolaters, naturally

N 2

prone

prone to fashion God to some form of our owne, whether of an humane body, or of admirable light; or if our mind haue any other more likely, and pleasing image. First then, away with all these wicked thoghts, these grosse deuotions, and with *Iacob* bury all your strange Gods vnder the oake of *Shechem*, ere you offer to set vp Gods Altar at *Bethel*, and without all mentall representations, conceiue of your God purely, simply, spiritually; as of an absolute being, without forme, without matter, without composition; yea, an infinite, without all limit of thoughts. Let your heart adore a spirituall Maiestie, which it can not comprehend, yet knowes to bee; and, as it were, lose it selfe in his infinitenesse. Thinke of him, as not to be thought of, as one, whose wif-

dome

dome is his iustice, whose iustice is his power, whose power is his mercie; and whose wisdom; iustice, power, mercy is himselfe: as without qualitie good, great without quantitie, everlasting without time, present euery where without place, containing all things without extent: and when your thoughts are come to the highest, stay there, and be content to woonder, in silence: & if you can not reach to conceiue of him as hee is, yet take heed you conceiue not of him as hee is not. Neither wil it suffice your Christian minde, to haue this awfull and confused apprehension of the Deitie, without a more speciall and inward conceit of three in this one; three persons in this one essence, not diuided, but distinguished; and not more mingled than diuided. There

is nothing ; wherein the want of words can wrong and grieue vs, but in this : Here alone, as we can adore, and not conceiue ; so wee can conceiue, and not vtter ; yea, vtter our selues, and not be conceiued : yet as we may, Thinke heere of one substance in three subsistences ; one essence in three relations ; one *Iehouah* begetting ; begotten ; proceeding ; Father, Sonne, Spirit : yet so, as the Sonne is no other thing from the Father, but another person ; or the Spirit from the Sonne. Let your thoughts heere walke warily, the path is narrow : the conceit either of three substances or but one subsistence, is damnable. Let me leade you yet higher, and further, in this intricate way, towards the Throne of Grace ; All this will not auaille you, if you take not your Mediator

with



with you : if you apprehend not a true manhood, gloriously vnited to the Godhead , without change of either nature , without mixture of both ; whose presence , whose merits must giue passage , acceptance , vigor , to your prayers.

Heere must be therefore (as you see ) thoughts holily mixed : of a Godhead and humanitie : one person in two natures : of the same Deitie, in diuers persons , and one nature : wherein (if euer) heavenly wisdom must bestirre it selfe, in directing vs, so to seuer these apprehensions, that none be neglected ; so to conioyne them , that they be not confounded. O the depth of diuine mysteries, more than can be woon-  
dred at ! O the necessitie of this true knowledge, which who attaine not, may babble, but prayeth not ! Still

you doubt, and aske if you may not direct your prayers to one person of three. Why not? Safely, and with comfort : What need wee feare, while we haue our Sauour for our patterne : *O my Father (if possible) let this Cup passe* : and *Paul* euery where, both in thanks and requests : but with due care of worshipping all in one. Exclude the other, while you fix your heart vpon one, your prayer is sinne ; retaine all, and mention one, you offend not. None of them doth ought for vs, without all. It is a true rule of Diuines : all their external works are common : To sollicite one therfore, and not all, were iniurious. And if you stay your thoughts vpon the sacred humanitie of Christ, with an inseparable adoration of the Godhead vnited, and thence climbe vp to the holy con-

ceit

ceit of that blessed and dreadfull  
Trinitie, I dare not censure, I dare  
not but commend your diuine me-  
thod. Thus should Christians a-  
scend from earth to heauen, from  
one heauen to another. If I haue gi-  
uen your deuotions any light, it is  
well: the least glimpse of this know-  
ledge, is worth all the full gleames  
of humane and earthly skill. But I  
mistake, if your own heart wrought  
vpon with serious meditations (vn-  
der that spirit of illumination) will  
not proue your best master. After  
this weake direction, studie to con-  
ceiue aright, that you may pray a-  
right; and pray that you may con-  
ceiue, and meditate that you may  
do both: and the God of heauen  
direct you, inable you, that  
you may do all.

(\* \*)

To





To M<sup>r</sup>. Thomas Iames of  
OXFORD.

EP. IIX. *A discourse of the grounds of  
the Papists confidence in appea-  
ling to the Fathers: applauding  
his worthy offers and indenours  
of discovering the falsifications  
and depravations of antiquity.*



In, I know no man so  
like as you, to make po-  
sterity his debter. I doe  
heartily congratulate vnto  
you so worthy labours, so noble  
a proiect. Our aduersaries, knowing  
of themselves (that which Tertullian  
saith

saith of all heresies) that if appeale  
bee made to the sacred bench of  
Prophets and Apostles, they cannot  
stand; remooue the suit of Religion  
craftily, into the Court of the Fa-  
thers: A reuerend triall, as any vn-  
der heauen; where it cannot be spo-  
ken, how confidently they triumph  
ere the conflict. Giue vs the Fathers  
for our Iudges (say *Campion* and  
*Possennine*) the day is ours. And  
whence is this courage? Is Antiqui-  
tie our enemy, their aduocate?  
Certainlie it cannot be truth that is  
new: We would renounce our Re-  
ligion, if it could be ouer-look't for  
time. Let goe equitie, the older  
take both. There bee two things  
then, that giue them heart in this  
prouocation: One, the bastardie of  
false Fathers; the other, the corrup-  
tion of the true. What a flourish

doe

do they make with vsurped names? Whom would it not amaze to see the frequent citations of the Apostles owne Canons, Constitutions, Liturgies, Masses: of *Clemens*, *Dennys* the Arcopagite, *Linus*, *Hippolytus*, *Martial* of *Burdeaux*, *Egesippus*: Donations of *Constantine* the great, and *Lewis* the godly: Of 50. Canons of *Nice*: of *Dorotheus*, *Damasus* his Pontificall; Epistles decretall of *Clemens*, *Euaristus*, *Telesphorus*, and an hundred other Bishops holy and ancient; of *Euodius*, *Anastasius*, *Simion Metaphrastis*, and more yet than a number more; most whereof haue crept out of the Vatican, or Cloisters; and all carrie in them manifest brands of falshood, & supposition. That I may say nothing of those infinite writings, which either ignorance, or wilfulnesse, hath fathered

thered vpon euery of the Fathers, not without shamelesse importunitie; and grosse impossibilities: all which (as *ſſee* ſaid of *Peter*) their ſpeech bewraith; or (as *Auſten* ſaid of *Cyprians* ſtile) their face. This fraud is more eaſily apoided: For as in notorious burglaries, oft times there is either an hat, or a gloue, or a weapon left behinde, which deſcrieth the authors; ſo the God of truth hath beſotted theſe impoſtors, to let fall ſome palpable error (tho but of falſe calculation) whereby, if not their names, yet their ages might appeare, to their conuiction. Moſt danger is in the ſecret corruption of the true, and acknowledged iſſue of thoſe gracious parents; whom, through cloſe and craftie handling, they haue induced to belie thoſe that begot them; and to betray  
their



their Fathers, either with silence, or false evidence. Plainly, how are the honoured volumes of faithfull antiquitie, blurred, interlined, altered, depraved by subtle treacherie; and made to speak what they meant not? Fie on this, not so much iniustice, as impietie, to race the awfull monuments of the dead; to blot and change the originall will of the deceased, and partially to insert our owne legacies. This is done by our guiltie aduersaries, to the iniury not more of these Authors, than of the present and succeeding times. Hence those Fathers are some-where not ours: What wonder? while they are not themselves. Your industry hath offered (and that motion is liuely, and heroicall) to challenge all their learned and elegant pages, from iniury of corruption; to restore them

to

to themselves, and to vs : that which all the learned of our times haue but desired to see done, you proffer to effect : your assay in *Cyprian* and *Austen* is happy , and iustly applauded. All our Libraries, whom your diligent hand hath ransackt, offer their aid, in such abundance of manuscripts, as al *Europe* would enuy to see met in one Iland. After all this, for that the most spightfull imputation to our Truth is Noueltie, you offer to deduce her pedigree from those primitiue times, through the successions of all ages ; and to bring into the light of the world many (as yet obscure) but no lesse certaine and authentick Patrons , in a continued line of defence. You haue giuen prooffe enough, that these are no glorious vaunts, but the zealous challenges of an able Champian.

What

What wanteth then? Let me say for you : Not an heart, not an head, not an hand ; but (which I almost scorn to name in such a cause) a purse. If this continue your hindrance, it will not be more our losse than shame. Heare me a little, ye great and wealthy : Hath God loaded you with so much substance ; and will you not lend him a little of his owne ? Shall your riot be fed with excesse ; while Gods cause shall starue for want ? Shall our aduersaries so insultingly out-bid vs ; and in the zeale of their profusion laugh at our heartlesse and cold niggardlinesse ? Shall heauenly truth lie in the dust for want of a little stamped earth to raise her ? How can you so much any way honour God, yea your selues, deserue of posteritie, pleasure the Church, and make you so good friends of

O

your

your Mammon ? Let not the next age say, that she had so vñkinde predeceffours. Fetch forth of your superfluous store , and cast in your rich gifts into this Treasurie of the Temple. The Lord and his Church haue need. For you , it angers mee to see how that flattering *Poffeuinus* smoothly intices you from vs with golden offers , vpon the aduantage of our neglect ; as if hee (measuring your minde by his owne) thought that an *Omnia dabo* would bring you with himfelfe on your knees to worship the diuell, the beast, the image of both : as if we were not as able to incourage , to reward desert. Hath Vertue nò Patrons on this fide the *Alpes* ? Are those hilles onely the thresholds of honour ? I plead not, because I can not feare you : But who fees not how munificently our

Church

Church scattereth her bountifull fa-  
 uors vpon lesse merit. If your day  
 be not yet come, expect it; God and  
 the Church owe you a benefit; if  
 their payment be long, it is sure.  
 Only goe you on with courage, in  
 those your high indeuors; and  
 in the meane time, thinke it  
 great recompense to  
 haue deserued.

( \* \* )



The first of these is the  
 fact that the population of  
 the country is increasing  
 rapidly. This is due to a  
 number of factors, including  
 a high birth rate and a  
 low death rate. The result  
 is that the country is  
 becoming more densely  
 populated. This has led to  
 a number of problems, such  
 as overcrowding and a  
 shortage of land for  
 agriculture.

Another problem is the  
 lack of resources. The  
 country is poor and has  
 very little money to spend  
 on development. This has  
 led to a number of  
 problems, including a  
 lack of infrastructure and  
 a shortage of services.  
 The government is trying to  
 solve these problems, but  
 it is facing a number of  
 difficulties.



To M<sup>r</sup>. E. A.

EP. IX. *A Discourse of fleeing or stay in the time of pestilence; whether lawfull for Minister or people.*

**H**OW many hath a seduced conscience led vntimely to the graue? I speake of this sad occasion of pestilence. The Angell of God followes you, and you doubt whether you should flee. If a lion out of the forest should pursue you, you would make no question, yet could not he doe it vnscnt. What is the difference? Both instruments of diuine reuenge; both threaten

O 3 death;

death ; one by spilling the blood, the other by infecting it. Who knowes whether hee hath not appointed your *Zoar* out of the lists of this destruction ? You say, it is Gods visitation. What euill is not ? If war haue waited the confines of your countrey, you saue your throats by flight : Why are you more fauorable to Gods immediate sword of pestilence ? Very leprosie, by Gods law, requires a separation ; yet no mortall sicknesse. When you see a noted leper proclame his vncleanesse in the street, will you embrace him for his sake that hath stroken him, or auoid him for his sake that hath forbidden you ? If you honor his rod, much more will you regard his precept. If you mislike not the affliction because he sends it, then loue the life which you haue of his sending :



sending; feare the iudgement which  
 he will send, if you loue it not. He  
 that bids vs flee when we are perse-  
 cuted, hath neither excepted Angel  
 nor man; whether soeuer, I feare  
 our guiltinesse, if wilfully wee flee  
 not. But whither shall we flee from  
 God? say you: where shall he not  
 both find and lead vs? whither shall  
 not our destinie follow vs? Vaine  
 men, we may run from our home,  
 not from our graue; Death is sub-  
 tle, our time is set; we can not, God  
 will not alter it. Alas, how wise we  
 are to wrong our selues! Because  
 death will ouertake vs, shall we run  
 and meet him? Because Gods de-  
 cree is sure, shall wee be desperate?  
 Shall wee presume, because GOD  
 changeth not? Why do we not trie  
 euery knife and cord, since our time  
 is neither capable of preuention nor

O 4

delay:

delay:our end is set,not without our meanes. In matter of danger where the end is not knowen, the meanes must bee suspected ; in matter of hope where the end is not knowen, meanes must be vsed. Vfe then freely the meanes of your flight,suspect the danger of your stay ; and since there is no particular necessitie of your presence, know that God bids you depart and liue. You vrge the instance of your Minister : How vn-equally ? There is not more lawfulnessse in your flight,than sin in ours : you are your own, we our peoples ; you are charged with a body,which you may not willingly leese, not hazard by staying ; we with all their soules, which to hazard by absence, is to lose our owne ; wee must loue our liues, but not when they are ri-uals with our soules, or with others.

How

How much better is it to be dead, than negligent, than faithlesse ! If some bodies be contagiously sicke, shall all soules be wilfully neglected? There can be no time wherin good counsell is so seasonable, so needfull. Euery threatning findes impression, where the mind is prepared by sensible iudgements. When will the iron hearts of men bow, if not when they are heat in the flame of Gods affliction? Now then, to run away from a necessarie and publike good, to auoid a doubtfull and priuate euill, is to run into a worse euill than we would auoid. He that will thus run from *Ninie* to *Tharsis*, shall find a Tempest and a Whale in his way. Not that I dare be an Author to any of the priate visitation of infected beddes : I dare not, without better warrant. Who euer said wee were

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bound

bound to close vp the dying eyes of euery departing Christian? and vp-on what euer conditions, to heare their last groanes? If we had a word, I would not debate of the successe. Then, that were cowardlines, which now is wisdom. Is it no seruice, that wee publicuely teach and exhort? that we priuatly prepare men for death, and arme them against it? that our comfortable letters, and messages stir vp their fainting harts? that our loud voices pierce their eares afarre; vnlesse wee feele their pulses, and leane vpon their pillows, and whisper in their eares? *Daniel* is in the lions denne; Is it nothing, that *Darius* speaks comfort to him thorow the grate, vnlesse he go in to salute him among those fierce companions? A good Minister is the common goods, hee can not  
make

make his life peculiar to one, without iniurie to many. In the common cause of the Church, he must be no niggard of his life; in the private cause of a neighbours bodily sicknesse, he may soon be prodigall. A good father may not spend his substance on one child, & leaue the rest beggers. If any man be resolute in the contrary, I had rather praise his courage, than imitate his practise. I confesse, I feare; not so much death, as want of warrant for death.



To





To M<sup>r</sup>. R. B.

EP. X. *A Complaint of the iniquitie of the Times, with a prescription of the meanes to redresse it.*



**W**HILES I accused the Times, you vndertooke their patronage. I commend your charitie, not your cause. It is true: There was neuer any age not complained of; neuer any that was not censured, as worst. What is, we see; what was, we neither inquire, nor care. That which is out of sight and vse, is soon out of minde, and ere long out of memory. Yet the iniquity of others  
can

can not excuse ours. And if you will be but as iust as charitable, you shall confesse, that both some times exceed others in euill, and these, all. This earthlie Moone the Church hath her fulles and wanings, and sometimes her eclypses; whiles the shadow of this sintull masse hides her beauty from the world. So long as she wadeth in this planetarie world, it should be vaine to expect better: it is enough when she is fixed aboue, to be free from all change. This you yeeld, but nothing can perswade you; that she is not now in the full of her glory. True: nor els she were not subiect to this darkening. There was neuer more light of knowledge; neuer more darknesse of impietie: and there could not be such darknesse, if there were not such light. Goodnesse repulsed,

giues



giues height to sinne : therefore are wee worse than our predecessours, because wee might bee better. By how much our meanes are greater, by so much are our defects. Turne ouer all Records , and parallell such helps, such care, such cost, such expectation, with such fruit, I yeeld : We see but our owne times : There was neuer but one *Noah* (whom the heathens celebrated vnder another name) that with two faces saw both before, and behinde him : But loe, that Ancient of daies, to whom all times are present, hath told vs, that these last shall be worst : Our experience iustifies him, with all but the wilful. This censure (lest you should condemne my rigour, as vnnaturally partiall) is not confined to our seas, but ; free and common , hath the same bounds with the earth. I

ioy not in this large society. Would God wee were euill alone. How few are those, whose carriage doth not say, that profession of any conscience is pusillanimitie ? How few that care so much, as to shew well ? And yet of those few, how many care only to seeme ? whose words disagree from their actions, & their hearts from their words ? Where shall a man mew vp himselfe, that he may not be a witnesse of what he would not ? What can hee see, or heare, and not bee either sad, or guilty ? Oathes striue for number with words ; scoffes with oaths, vain speeches with both. They are rare hands, that are free either from aspersions of blood, or spots of filthinesse. Let me be at once (as I vse) bold and plaine : Wanton excesse, excessiue pride, close Atheisme, impudent

pudent prophanenesse, vnmercifull oppression, ouer-mercifull conni- uence, greedy conetousnesse, loose prodigalitie, simoniacall sacrilege, vnbridled luxurie, beastly drunken- nesse, bloody treachery, cunning fraud, slanderous detraction, enui- ous vnderminings, secret Idolatrie, hypocritical fashionablenesse, haue spred themselues all ouer the world. The Sunne of peace looking vpon our vncleane heaps, hath bred these monsters, and hath giuen light to this brood of darknesse. Looke a- bout you, and see if three great I- dols, Honour, Pleasure, Gain, haue not shared the earth amongst them, and left him least, whose all is. Your deni- all driues mee to particulars. I vrge no further. If any aduersarie insult in my confession, tel him, that I account them the greatest part of

P

this

this euill ; neither could thus complain, if they were not. Who knows not, that as the earth is the dregs of the world, so *Italy* is the dregs of the earth, *Rome* of *Italy* ? It is no wonder to finde Satan in his hell ; but to find him in Paradise , is vncouth , and grieuous. Let them alone, that will die, and hate to be cured. For vs : O that remedies were as easy as complaints ! That wee could be as soone cleared, as conuincd ! That the taking of the medicine were but so difficult as the prescription ! And yet nothing hinders vs from health, but our will : Neither Gospell, nor Grace, nor Glory, are shut vp ; only our hearts are not open. Let mee turne my stile from you , to the secure, to the peruerse : tho why doe I hope they will heare mee, that are deate to God ? they will regard

words,

words , that care not for iudgements ? Let mee tell them yet (if in vaine) they must break, if they bow not : That if mercy may be refused, yet vengeance cannot bee resisted : That God can serue himselte of them perforce , neither to their thanke, norease : That the present plagues doe but threaten worse. Lastly, that if they relent not, Hell was not made for nothing. What should be done then ? Except wee would fain smart, each man amend one, and we all liue. How commonly do men complaine, and yet adde to this heape ? Redresse stands not in words. Let euery man pull but one brand out of this fire , and the flame will goe out alone. What is a multitude, but an heap of vnities ? The more we deduce, the fewer we leaue. Ohow happy were it then,

if euery man would begin at home, and take his owne heart to task, and at once bee his owne Accuser, and Iudge; to condemne his priuate errors, yea to mulct them with death! Till then, alas, what auailes it to talke? While euery man censures, and no man amends, what is it but busie trifling? But tho our care must begin at our selues, it may not end there. Who but a *Cain* is not his brothers keeper? Publike persons are not so much their owne, as others are theirs. Who sits at the common sterne, cannot distinguish betwixt the care of his owne safety, and his vessels: both drown at once, or at once salute the hauen. Ye Magistrates (for in you stand all our lower hopes) whom God hath on purpose, in a wise surrogation, set vpon earth, to correct her disorders,

take

take to your selues firme torheads,  
couragious hearts, hands busie, and  
not partiall ; to discountenance  
shamelesse wickednesse, to resist the  
violent sway of euills , to execute  
holesome lawes , with strictnesse,  
with resolution. The sword of the  
spirit meets with such iron hearts,  
that both it enters not , and is rebat-  
ted. Loe, it appeales to your arme,  
to your aide. An earthen edge can  
best pierce this hardned earth : If in-  
iquity die not by your hands , wee  
perish. And yee sons of *Leui* gather  
to your *Moses* in the gate of the  
Campe : consecrate your hands to  
God in this holy slaughter of vice :  
Let your voice be both a trumpet to  
incite , and a two edged sword to  
wound and kill. Cry down sinne in  
earnest, and thunder out of that sa-  
cred chaire of *Moses* ; and let your

liues speake yet louder. Neither may the common Christian sit still and looke on in silence: I am de-  
ceiued, if in this cause G O D allow any man for priuate. Heere must bee all Actors, no Witnesles. His discrete admonitions, seasonable reproofes, and praiers neuer vnseasonable, besides the power of honest example, are expected as his due tribute to the common health: What if we cannot turn the stream? Yet wee must swim against it: euen without conquest, it is glorious to haue resisted: In this alone, they are enemies, that doe nothing: Thus, as one that delights more in amendment, than excuse, I haue both censured and directed. The fauour of your sentence proceedes (I know) from your owne innocent vprightnesse: So iudge of my se-

uere



uere taxation. It shall bee happie  
for vs, if we can at once excuse and  
diminish; accuse and redresse ini-  
quitie. Let but the indeuor  
be ours, the successe  
to God.









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